

101214

FRANKLIN MARSHALL
LUX ET LEX
JAN 1928

REFORMED CHURCH MESSENGER

What Do You Say?

What do you say when you're kneeling to pray
Alone with your Maker, my friend?
Do you tell Him of rosy-hued plans you have made,
And then beg Him His blessing to lend?

Do you ask Him at night to deal gently with you,
When Him you've forgotten all day—
Forgotten to do as He's bidden you to,
And just walked in your own selfish way?

Do you pour out your troubles, and sob your despair
When the hopes of your life have gone wrong,
And then quite forget to return Him your thanks,
When your heart has grown happy with song?

Or do you perhaps bow your sin-humbled head,
And murmur, "Oh, Father Divine,
How undeserving I am of Thy good!
Help me walk like a true child of Thine?"

—Grace H. Poffenberger.

The Day of Days

If I had my way, I would close all theaters and all movies on Sunday. I would withhold all the ordinary amusements that are to be found on week days except outdoor sports, and so force people to seek other kinds of entertainment. An unbroken routine of amusements may be as bad for us as the steady grind in our labors.—George Arliss, English actor.

Poor Losers

Prohibition is coming, not going; it is winning, not losing; the clamor we hear is the clamor of the defeated; it is not the voice of America.—Chicago Evening Post.

There is No Place Like Home

The oldest of divine organisms,
The flowing fountain of our life,
The guardian of our childhood,
The great school for the future,
The kingdom which is boundless,
The center of all our affections,
The spring of flowing gladness,
The fortress of love and peace,
The fountain of countless sweets,
The refuge of all who are weary,
The nursery of the best manhood,
The bond of our social order,
The strong castle of all freemen,
The shrine which one ever loves,
The place one leaves with sorrow,
The spot to which memory wanders,
The bulwark of Church and State,
The emblem of our eternal Home.

—U. H. H.



Graduation Day at the Working Boys' Home of the Near East Relief, in Cairo, Egypt

PHILADELPHIA, MARCH 1, 1928

A TWO AND A HALF-HOUR CHURCH SCHOOL

Francis C. Schlater

(Continued from last week)

The units of the program are the same now as when the extended session was started, but the worship period was moved from the end of the session up to the beginning. This change was made for two reasons. First, because the children are fresh in the beginning and are, therefore, better able to enter into the spirit of the worship much better; and then in the second place, with this period preceding the other part of the session, it prepares the scholars to be in a more reverent attitude for the remainder of the session. A brief outline of the session is here submitted:

9.30-9.35 Procession Period. At this time the scholars congregate around their class tables for social greetings. The tables are located around the sides of the room.

9.35-10.05 Formal Worship. The scholars proceed to the chairs in the middle of the room to participate in a period of devotional worship prepared to suit the needs of the junior child. Only the great hymns that have a message for childhood, that juniors love and can understand, are used. The offering is devoted to missionary projects. The sermon is generally in story form.

10.05-11.00 Class Work Around Class Tables. During the first five minutes of this period the class records are taken and the offering noted. Then follows the story, picture study, discussion, hand-craft, etc. The scholars make paper envelopes in which to keep their notebook material. All class material is kept in the drawer of the class tables. In the notebooks made by the scholars are included pictures, discussions, outline maps, essays, pictures made by cutting paper in various designs, Scripture texts and other handwork material. The whole period is intended to stimulate right thinking and the spirit of brotherly co-operation. Other activities may be added as time passes and experience teaches. The last five minutes are used in putting away materials.

11.00-11.25 Hymn Study by the Department. During this period hymn study predominates, yet many things may be added such as dramatics, Bible drill, chalk talks, stories about the hymns and many surprise features.

11.25-11.30 Dismissal and Distribution of Library Books. After this period is over there is generally a conference of the teachers who stay for the last half-hour period. All the teachers are privileged to go into the auditorium for the sermon if they desire, but many of the workers stay in the department.

On Friday of each week, the juniors have such activities which may not be possible during the Sunday morning session. There is also a period of worship and gymnasium exercises under the supervision of one of the young ladies of the school. Miss Kenderdine is also in charge of this session. Other activities are dramatics, story telling, games, preparation for recreational features such as hikes, parties, the making of scrap books, etc. There is more physical activity in this session than in any other.

It takes time, patience and energy to perfect a program and as the months roll by, readjustments in the curriculum will be made. More activity may be included and a greater amount of democracy in the management. The hand-craft will be changed and many new ideas will be incorporated. Unity in the entire program is guarded and the entire curriculum will become more pupil-centered as experience is acquired. The workers show a fine spirit of willingness to co-operate with the superintendent in this pioneer work. The spirit of adventure which is needed in every leader in religious education today is revealed in the superintendent and her co-workers.

HOOD COLLEGE OBSERVES FOUNDERS' DAY

Tribute Paid Founders of Seminary and Woman's College As Well As Hood

Hood College Founders' Day was observed for the first time, Thursday, Jan. 19, in honor of the founders of the 3 institutions out of which has grown the present college. Nearly 700 people attended the formal dinner at which glowing tribute was paid to those whose interest was centered in the development of the Frederick Female Seminary, the Woman's College of Frederick, and the present Hood College. The guests of honor were the members of the board of directors and their wives and husbands, the Alumnae Council, representatives of the Seminary, and the President of the Seminary Alumnae Association. Faculty members, students and guests from a wide area attended.

Tribute was paid in particular to Prof. Hiram S. Winchester, first principal of the Female Seminary; Dr. Edmund R. Eschbach, first president of the Woman's College board of directors; and Mrs. M. E. S. Hood, the beneficent friend of the college after whom Hood was named in 1912.

Dr. Edward S. Bromer, president of the board of directors, was toastmaster, and the speakers were: Miss Bertha Trail, an alumna of the seminary, who spoke on Winchester; Dr. Joseph H. Apple, who eulogized Dr. Eschbach; Rev. H. L. G. Kieffer, D. D., who told of Mrs. Hood; and Dr. Thomas M. Balliet, of the University of New York, who used as his subject, "The Future of the College of Arts." Between speeches and during the dinner the college orchestra played, led by Elizabeth Garber, '29.

In his introductory remarks, Dr. Bromer spoke of the event as the first family gathering of our large family, and praised the college, the students, and the alumnae, and President Apple, all of whom have helped to raise Hood to the high standard it now holds.

Miss Trail spoke in a most delightful manner of Winchester and the Frederick Seminary, which in 1893 admitted the woman's department of the Mercersburg College in Pennsylvania, and adopted the name of the Woman's College of Frederick. In her speech Miss Trail also paid tribute to Professor Cann, Mrs. Hackleton, and William H. Purnell, principals of the seminary.

The second speaker, Dr. Apple, opened his talk by explaining the true significance of the first Founders' Day and by giving a brief history of the stages which brought about the union of the two institutions into the Woman's College, and over which Dr. Eschbach exerted a noble influence. In referring to Dr. Eschbach, Dr. Apple said, "He did not shrink from the responsibility that came to him, but welcomed it as an opportunity to serve both his Church and his community, in which service he continued for the ensuing 17 years until the time of his death in 1910."

Dr. Kieffer in speaking of Mrs. Hood said that she whose name our college bears had a three-fold relation to this institution: she was an alumna with a sincere love for her Alma Mater. She was a citizen of the community in which the college was situated—as Dr. Kieffer expressed it; "What she did for this college was in part the expression of her love for and her interest in the city of Frederick, of which she was a distinguished and devoted citizen"; she was a member of the Church which fostered the college and as such was interested in this educational undertaking.

Dr. Balliet, the principal speaker of the evening, in taking up "The Future of the College of Arts," said that the reorganization of higher education is the most discussed topic in educational circles today.

One of the controversial phases is the inefficiency of the underclasses in college and particularly in large universities where inexperienced instructors often teach. However, in many high schools and junior colleges students may take these two years and so fit themselves for professional institutions without entering a college at all. Hence, there is less necessity for the first two years of college study before entering a law school, medical college or other professional school.

"In time," Dr. Balliet explained, "this reorganization of higher education will give us the organization which has prevailed in Continental Europe for over a hundred years. There exists no college. France uses the name, but it stands for our junior college. All high schools there carry their students two years beyond the American high schools and then students go directly to the professional schools of the university."

This condition will result in better junior colleges and a larger enrollment there, which will eliminate much of the students' expense incurred by living away from home and will have a distinct moral value in that it will keep youth under the parental roof two more years.

In the case of small men's colleges, if they are poorly equipped they will drop the last two years and become junior colleges; if they are well endowed they will rise gradually to the position of a high-grade small university such as Clark University and Johns Hopkins were in their early days.

"As for the woman's college," said Dr. Balliet, "it will yield to the need of vocational training to some extent, but their chief function will be the broad training of a reformed college of arts. The few women who wish specialized training in research can go to men's universities. There should never be an exclusive women's university, and present ambitions of some of our women's colleges to become universities are a grave mistake."

"THE REFORMED CHURCH AT WORK"

This illustrated lecture has now been circulating among our Reformed Churches since October 15, 1927. Up to January 15, 1928, it had been shown to at least 60 gatherings. These included 19 Classical, 24 congregational, 9 consistorial, 7 Every Member Canvass and 1 Missionary Society meeting, over an area including 8 States, —New York, New Jersey, Pennsylvania, Maryland, Ohio, Indiana, Wisconsin and North Carolina. Quite a number of appreciative, as well as suggestive, letters have been received in this office from which the following few have been selected as typical of the impressions that have been made upon those who have used or seen the lecture:

Rev. Harry E. Sheperdson, pastor of the Zion's Church, New Providence, Pa., reports that following a Missionary meeting, attended by 200, he was greeted with such expressions as these: "This information we should all have;" "Never knew before the extent of the work of our Boards;" "We are not giving the various causes the support they deserve."

Rev. C. B. Marsteller, pastor of Trinity Church, Mercersburg, Pa., reports that, delivered at a Christian Endeavor Society meeting with 90 present, "It gave many of our Church members a new conception of the work the Reformed Church is doing." "Some of the charts and statistics were startling." "It fully measured up to expectations." "One elder expressed the hope that the men of the Mercersburg Classis might be privileged to see these slides at the next annual meeting of the Classis."

Dr. Edwin W. Lentz, pastor of St. John's Church, Bangor, Pa., writes: "We used the slides with great success at our Get-to-

(Continued on Page 23)

VOL. CI, NO. 14

PHILADELPHIA, PA., MARCH 1, 1928

Whole Number 5054

Published every Thursday at
The Schaff Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; The Rev. Paul J. Dundore, Ph. D., Recording Sec'y.; Prof. C. O. Althouse, Treasurer; The Rev. Paul S. Leinbach, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*The REV. A. S. BROMER, *Associate Editor and Business Secretary*

Departmental
Editors:

The REV. THEO. F. HERMAN, D. D.
The REV. CHARLES E. SCHAEFFER, D. D.
MRS. H. W. ELSON

*Business Department*GEORGE W. WADNER, *Circulation Manager*MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

WHY I GO TO CHURCH?

One of our popular magazines recently published two articles,—one, "Why I Do Not Go to Church?" the other, "Why I Do Go to Church?" Neither article seemed to me striking or strong, but I have been thinking quite a little about the matter, and here are some of the reasons why I go to Church.

I go to Church because *it is a habit that I began to form seventy-five years ago*. Probably my mother took me to Church in her arms before that—I do not remember—but for three-quarters of a century I have been a regular Church attendant, and habit, true to its literal meaning, *holds me to that way of doing*.

I go to Church because *I consider it my duty to do so*. I regard the Church as an institution ordained of God for the propagation of the Gospel and the upbuilding of His Kingdom in the earth. As such, it is my duty to help support it, both by my presence and my gifts, and so to help in fulfilling the Lord's last command, and in maintaining the great charities which properly look to the Church for support.

I go to Church because *I esteem it a great privilege so to do*. Any duty, even though irksome, if faithfully done, becomes privilege. But let it not be thought that I regard Church-going to be irksome. I go to the House of God "with joy and singing." I count it one of the most highly prized privileges of life. It would make me sad indeed to be deprived of that privilege.

I go to Church because *of the instruction, inspiration and spiritual uplift of its services*. One may worship God in his home, or on the mountain top, or in the forest, or on the sea, but the probabilities are that very little worshiping is done in such places, and moreover there is much in the surroundings of the Church to incite to worship and make it joyous, that is not to be found elsewhere. A good deal of this talk about worshiping God outside of the Churches is sheer foolishness. It is often insincere and hypocritical. The man who claims to be worshiping God in forest or mountain is more likely breaking the Sabbath and ministering to his own selfish inclinations.

I go to Church because *of the delightful fellowships to be found in the House of God*. In spite of all that is said in derogation of the Church, and some of the criticisms are well founded, its members are everywhere our best people. Of course, there are some hypocrites and some rascals in the Church—it is possible that some bad people may be found outside of the Church also!—but after all has been

said in the way of slander, it is still true that our best and truest friends are in the Church, and that they are overwhelmingly in the majority! Where I now worship I meet friends whom I have known and loved for 25 years, and what a pleasure does it afford me to meet them on the Lord's Day, to look in their faces, to grasp their hands, and to commune with them! No other gathering affords such an opportunity, or gives us such a foretaste of the fellowships of the Upper Kingdom.

I go to Church because, in an especially blessed sense, *I meet my Master there*. Did He not say that where two or three were gathered in His name, there He would be in the midst? And does He not again and again fulfill that gracious promise? We may meet Him in our homes, walk with Him on the streets, commune with Him on the mountain top, but how much dearer is our fellowship with Him when we share that precious fellowship with others, when

"Heaven comes down our souls to greet,
And glory crowns the mercy-seat!"

I go to Church because *I love to go*. My love for the Church has been growing all these many years, and it would almost break my heart to be so situated that I could not go regularly to the House of God and have a share in its blessed and inspiring worship.

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.
Before my highest joys
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise!"

—G. S. R.

* * *

"THE HIGH COST OF DYING"

The Outlook, (New York), in its issue of February 15 discusses the above subject in its editorial columns. It is a subject that in our opinion calls for general agitation. Among other things *The Outlook* makes the following statements:—

"This time it is not the high cost of living, but the unreasonable expenses following in the wake of death that are the subject of condemnation. Interested because the estates of many small policyholders are dissipated in funeral

costs, the Metropolitan Life Insurance Company has financed an investigation. The findings of a two-year survey by various social agencies are not creditable to the men who once were undertakers, but who now call themselves 'morticians.'

"When the poor man dies, his family is at the mercy of the grasping undertaker. It is in no position to bargain. It does not go 'shopping around.' In a highly emotional state it wishes to pay this last debt to the fullest degree. Certain types of undertakers, states the Metropolitan's report, 'ascertain the amount of the insurance and extract all they can.'

"The volume of business is largely fixed. 'The demand cannot be increased by sales efforts or advertising.' But between 1900 and 1920 the number of morticians had increased 51%, although the annual number of deaths (meaning customers) had increased by only 2.3%. Obviously, the ratio of deaths to undertakers has dropped enormously, and profits can come only from high prices. In New York City the average cost of a funeral, on the basis of several thousand cases, is \$772. The situation is one calling for remedy in all parts of the country."

For more than 50 years the writer has been connected with the conduct of funerals and he has deeply felt, especially in later years, that they cost entirely too much. In a large number of cases when a man dies, from 10 to 15% of his estate is eaten up by the funeral expenses. The undertaker might be a blessing to the community (some are) by aiding the bereft family in keeping the expenses at a reasonable level; but generally by his descriptions and advice he pushes the costs as high as possible, in order that his profits may be larger.

Unless things have greatly changed there is a wide latitude in the charges for coffins furnished. Years ago the writer learned from a respectable undertaker that for a coffin costing \$80, with cheapest trimmings, \$150 would be charged; with better trimmings, \$300; and with the best trimmings, \$400. And at the highest the trimmings did not cost over \$25. In these latter days additional costs are added for conveyances, decorations and various appurtenances. It is high time for a reformation in the conduct of funerals. The high costs have become an imposition upon the masses of common people. The reforms must be made by the undertakers themselves. May the coming of the reformers be near at hand!

—A. E. T.

* * *

"CHRIST AT THE ROUND TABLE"

The many thousands who have read the remarkable book, *The Christ of the Indian Road*, have recognized in its author, Dr. E. Stanley Jones, one of the major prophets among present day missionaries of the Cross. It will require no urging to suggest that they should appreciate the privilege which is now theirs of securing another book by the same author. This latest volume, "Christ At The Round Table," (328 pages, \$1.50, published by the Abingdon Press) tells of the round table conferences with groups of about fifteen Christians and non-Christians, which Dr. Jones has been holding during the recent years of his service in India. This book is not so easy to read as the other, but we believe it will prove even more rewarding to those who master it. With utter sincerity it discusses the most basic spiritual verities. It is a *laboratory of experimental religion*, expressing with fairness and fidelity the convictions of devotees of other religions as well as our own. But there can be no doubt that it demonstrates convincingly the uniqueness of Jesus.

As Dr. Jones says, "The conclusion running throughout the book is that *Christ represents Religion*. Organized Christianity, mixed as it is with the mind of Caesar and the Mind of Christ, is a religion, and all religions must be judged and evaluated in the light of Religion." The book, therefore, is a wonderful exaltation of our Divine Lord, and is one of the most encouraging messages which could possibly come out of the Orient. Don't fail to study this book.

BLUFF AND BLUSTER

It should be of real interest to the American people to note the more or less valorous campaign of epithet and intimidation employed by our super-patriots in their efforts to scare and muzzle the so-called pacifists of our country. When, for example, Dr. Wm. I. Hull, Professor in Swarthmore College, dares to express himself in opposition to the "big navy" project, he is charged with treason and all the lesser sins and vices of a bad citizen. A prominent official of the Daughters of the American Revolution, Mrs. Walker, rushes into the lime-light to insinuate that it is only those who are too old or too much afraid to fight who are opposing this proposed expenditure of billions on battleships. One can almost visualize this militaristic lady up in the front ranks, where the fight is the hottest, thrusting home her relentless bayonet into the vitals of the foe. We may well ask, what would our country do without such valiant defenders? But when this Vice-President-General of the D. A. R. goes on to suggest that Professor Hull, and those who think as he does, *ought to be deported*, and when an organization of Veterans of Foreign Wars sends on a communication to the college, whose faculty he adorns, demanding his official head, it seems to us that these excitable patriots are making themselves quite ridiculous. It is safe to say that on similar grounds most of the religious leaders of America would have to be sent into exile.

It is not surprising that the Federal Council of Churches should again be bitterly attacked by these same super-patriots. A volume entitled *Pastors, Politicians, Pacifists* has recently been issued, which reports once more the untrustworthy stuff which for the most part had been published in a short-lived magazine called *Patches*. This magazine, we understand, is defunct, and its publisher was recently in jail. Congressman Free, of California, who had introduced a bill in Congress to investigate the Federal Council, (on the strength of these same flimsy charges), has withdrawn his bill, which he now realizes was based entirely on false statements and misinformation, and he declares he has no intention of re-introducing it and has no grounds for doing so. We do not know who is financing the circulation of this new volume, but as a piece of propaganda against lovers of peace and good-will we prophesy it will prove to be another "dud." The purpose which inspires it appears to be fairly obvious.

From time immemorial it has been a favorite device of professional militarists in all countries to impugn the patriotism of those who opposed war measures or expressed opposition to the fatuous preparedness plans which were recommended at times by officers of the army and navy. Always it has been maintained that even the most extravagant and outrageous proposals were only "the minimum required for the national defence;" always they have succeeded in making many citizens believe that the largest military establishment constitutes the best guarantee of peace. But an increasing number of thoughtful people has come to question the correctness of this claim, and many are today fully persuaded of its futility and its sinister influence. They believe that the old slogan, "In time of peace prepare for war," is pagan in spirit and in result; and they accept the Christian formula, "*In time of peace prepare for peace*." Believing, as our General Synod has declared, that "*war is utterly contrary to the spirit and teachings of Jesus Christ*," a great and growing host of our conscientious citizens refuses longer to sanction any governmental action which they feel convinced can only sow the seeds of future conflict.

If they are wrong, let reason and judgment be employed to show them the error of their ways. But, alas, with characteristic unwisdom, the attempt is made to scare and silence them, and to force a change of views. Unable as yet to employ the thumb-screw and the rack, as in the days of the Inquisition, some Congressmen, Rear Admirals and others in uniform, are resorting to insinuation, innuendo and bar-room expletives. It is whispered that conscientious objectors of all degrees are likely to have an increasingly hard time in the future. Well, whatever is threatened, the outcome is hardly in doubt: There is going to be a show-

down one of these days as to whether civilians in this Republic have lost their right to express views which are not sanctioned in advance by military officials. That would be martial law with a vengeance; and it will not prevail. The idea of riding rough-shod over the personal convictions of our citizenry will never be popular in America. *A righteous cause does not need to resort to attempted intimidation.*

* * *

DEGREES OF OBEDIENCE

Many of us recall the refrain of that beautiful old hymn of consecration which runs as follows:

"I'll go where You want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what You want me to say, dear Lord,
I'll be what You want me to be."

In one of his vital homilies, Dr. Bernard Clausen finds in this stanza the three degrees of obedience which can be discovered in the Gospel: (1) the obedience of a *servant*; (2) the obedience of a *witness*; (3) the obedience of a *friend*. "Some disciples," he says, "obey like servants; they go where Jesus sends them; they follow literally the instruction: 'Whatsoever He sayeth unto you, do it.'" The continuance of the rite of foot washing, for example, reveals the sort of obedience which expresses itself literally, in determined conformity to the exact statement of Jesus.

Again, in obedience to what Jesus says, we have "the better, finer spirit of the witness." Dr. Clausen says, "The Master put high value upon our sheer willingness to transmit His instructions correctly. The Gospel was to be carefully taught and preached; we were expected to translate it, preserve it, and propagate it." But he adds that even faithful witnesses may miss the highest obedience, for witnessing sometimes degenerates into an *unreasonable allegiance to a form of words*. Thus the King James version may become a fetish; modern helps from scholarly research may be scorned; and it is true that we may say only what Jesus has said and pray as He taught us to pray, and yet "have no rebuke for a scurrilous and degraded press, no challenge for a debauching and aggressive trade in liquor, no protest against a licentious theatre, no rebuke for a thousand modern sins which Jesus did not mention simply because they were not problems when He spoke." Mr. Hoover recently remarked that if there were 10 sins in the days of Moses, in our complex modern civilization there are at least 10,000. The Lord's Prayer has become an *automatic rigmarole with which some Christians escape the duty of praying for themselves*; it can be repeated glibly without the slightest thought. Some have made it "a vain repetition," although it was first suggested as a protest against that very thing. We cannot do our full duty simply by repeating word for word what Jesus said. There is a higher obedience than that of servant or witness; it is the obedience of a *friend*.

"To be what He wants us to be"—that is the highest goal. "Soldiers have begun to help," says Dr. Clausen, "when they are doggedly and dully obedient to orders; they have gained a little when they know how to take and transmit orders; but they have made themselves true officer-material, when, in addition, they are capable of correct and helpful military strategy apart from specific orders." The most difficult of arts is *to obey when no specific orders have been issued*. That is the obedience of friendship. "Henceforth," said Jesus, "I call you not servants, because a servant does not know what his master is doing; I call you friends." . . . The most loyal of Christians is the one who obeys not according to "the letter that killeth," but according to "the Spirit that giveth life."

* * *

SOME NUTS TO CRACK

A correspondent of the MESSENGER submits a few knotty problems which he says he would like to see "discussed to a finish." They are as follows: (1) "*Do many of our promi-*

nent and wealthy men prosper because of their immorality, or do they become immoral because of their prominence and prosperity?" This query sounds somewhat like a "fishing excursion." We feel sure that our correspondent knows that immorality can produce no permanent wealth or prosperity, although it is conceivable that certain forms of wrong-doing can bring temporary material advantages. There can be no doubt, however, that the temptations of prosperity are even more specious than those of adversity. "It takes a steady hand to carry a full cup," and it is well known that some folks are pious only as long as they are poor. The greater a man's wealth and prominence, the more subtle is the temptation to trust in the arm of the flesh rather than in the living God. That is the reason we need to emphasize the fact, especially in these days of Lent, that *no nation in all the history of the world has ever been so greatly tempted to forget God as America*, because no nation has ever been so rich.

(2) "*Should the Apportionment be raised in our Churches through the free-will offerings of our people, or by direct taxation of every member?*" Our correspondent says that in the congregation with which he is connected, the latter method has been employed for several years. He adds, "One officer objects to this method, claiming that those who can pay should pay for those who cannot. Some Churches pay only a part and let the balance slide, which might be called a 'sliding balance,' and some of these Churches have gotten away with this practice for years. It is, therefore, true that some congregations pay for some who can't or won't. Some preachers double their membership with folks who are unable to pay much money on preachers' salaries or Apportionment. If these additions are reported, it doubles up the Apportionment on the old members, which makes it a hardship in many Churches. Some simply fail to report the additions—except when the pastor wants to advertise how good he is—and I cannot see how such cheating is compatible with Christianity. Apportionment and congregational expenses, according to my idea of justice, should be based on the total number of *paying* members. If we do not use this plan we will drive all the young people to the congregation with the largest membership, in order to economize on Church upkeep, and others will be kept out of the Church entirely because they will feel that they cannot afford to pay their Church bills and buy all the gas they need in these rapid times." Our correspondent feels that it is not fair to bar the young folks, especially girls without incomes, because they are unable to pay on the per capita basis. He would apportion all Church expenses on "paying members" only, by which he probably means those who are considered able to pay their proportionate share. We are not disposed to attempt a solution of this problem. In making Apportionments to the various Synods and Classes the estimated moral and financial ability is taken into consideration, and doubtless this same plan is used in some congregations in its application to the individual membership. In most places, however, the plan of free-will giving prevails. Circumstances alter cases, and it is difficult to make a rule applicable to every situation. The main object in view should be *the cultivation of Christian stewardship, the development of giving as a grace*. We should get rid of the idea of taxation and put all the emphasis upon our Christian privilege to share in Christ's work and to support the preaching and the practice of His Gospel.

(3) "*While millions are starving for lack of proper food, clothing, housing, medical attention, etc., vast sums are being spent to erect lodge and club buildings, schools and Churches, when cheaper buildings would meet all the requirements. Is this right?*" It is quite possible that exorbitant sums are spent for equipment, not only by the men and women of the world, but also by the people in some of our Churches. When edifices are made so magnificent that giving for benevolence has to be postponed or sidetracked for years, a congregation has pursued a method which is certainly exceedingly dangerous to the spiritual life. There are some organizations that go by the name of Christ which appear to be more interested in their own comfort and

convenience than in the upbuilding of the Kingdom of God among His neediest and most destitute children. However, this old plea about charity beginning at home has often been used as an excuse or alibi by miserly folks who were unwilling to share in the service and sacrifice of Jesus. Our Master gave no encouragement to Judas Iscariot and Simon the Pharisee, when they criticized expenditures made in His behalf. "The poor ye have always with you," He said, when the claim was made that the ointment of spikenard with which He was anointed should have been sold and the proceeds given to the poor. Here, as elsewhere, it is the motive which determines the value of the act.

(4) "Why not have a standard Lord's Prayer and Apostles' Creed, which would enable us to repeat these statements without the annoying and embarrassing confusion now evidenced when there are mixed audiences of folks from different denominations? The present practice is not only very unsatisfactory, but it puts the children and some grown-ups all at sea." The MESSENGER has, on a number of occasions, referred to the inability of Protestant Churches to unite on a certain form of words in these basic matters. We have regarded it as inexcusable that the present practice should continue. Our correspondent states that he prefers, in the repetition of the Creed, the formula, "I believe in the Holy Christian Church," rather than the practice of the Reformed Church in saying, "I believe in the Holy Catholic Church." "Nearly all the children and many of the adults continue to think that we refer to the Roman Catholic Church," he says, "and all the explaining has not changed that belief." He recently spoke to his 70-year-old uncle and told him that many people thought that this meant the Roman Catholic Church, and his uncle replied, "Why, that is just what it does mean, doesn't it?", which is "proof that he still held the view that he had formed when a child," even though he had received catechetical instruction and confirmation and been a member of our Church for many years. As for the Lord's Prayer, our correspondent justly says that the word "debts" has a double meaning, and many think it refers only to financial obligations, which makes it a bit bad for the one who is trying to get someone to pay his honest debts. Moreover, the word "trespasses" is a little difficult for most tongues to handle smoothly, and may be hard for young folks to understand. Besides, it suggests to some the "No Trespassing Allowed" signs they have seen. On this point the MESSENGER is in thorough agreement with our correspondent, although there is at present but little ground for hope that the differences will be speedily reconciled. It might be suggested that the word "wrong-doing" would be understood by all. And perhaps the simplest, plainest and most comprehensive word that could be used in this petition of the Lord's Prayer would be the word "sins." It is probable that everybody would understand the words, "Forgive us our sins, as we forgive those who sin against us." Why not agree on this?

* * *

With the world wallowing in rotten print, we are permitting our children to grow up believing everything that they read.—*Professor J. K. Hart.*

* * *

Every new discovery passes through three stages. At first it is declared to be absurd; then, to be contrary to Christianity; thirdly, we are told that everyone knew it before.—*Dean Inge.*

The Parables of Saged the Sage

THE PARABLE OF THE PLATFORM AT JACKSON

I rode from Chicago to Detroit, and I grew weary of sitting. And at Jackson we stopped Ten Minutes to cut out the Dining Car. Wherefore I got out, and ascended the Platform a little space above the level of the Tracks, and I walked up and down.

And as I walked, there seemed to me to appear, not suddenly, but as it were Gradually Emerging, a man who walked in front of me.

Now there was no man there, and I knew it, but there had once been a man on that same platform, and he rose up in Memory out of the Planks and seemed to walk again.

And this is the kind of man he was. He was an Englishman, about twoscore and five years of age, with Mutton Chop whiskers beginning to turn Gray. And he wore a Silk Hat, and he was short and chubby, and had Red Cheeks. And he paid our Climate the compliment of wearing Two Coats, the one above the other. And the Under Coat was of Alpaca, and was black, and the Coat above it was Scotch Tweed and matched his Trousers. And the Coat that he wore beneath was Three Inches Longer than the one he wore above. And he carried a well-rolled Umbrella. And he had Much Luggage, even several Bags, and a Roll that contained a Steamer Rug. And these were parked against the wall of the Station where he could watch them. And he walked up and down with his two hands clasped behind him, with his Umbrella held by its handle in his two hands. And as he walked, he swung his Umbrella up and down as if it had been a stiff Tail.

Now it had been Thirty-five years since I had walked that Platform and seen that man, neither had I thought of him, so far as I know, in all that time. But as I walked the Platform again I saw him with every detail clear in my Recollection, just as he had been before.

And I said unto myself, How marvelous is this Faculty we call Memory. And what a mercy it is that most of the Junk which it doth pick up and accumulate is hidden in some Attick or Cellar of the Mind where it is not always in our way. But how marvelous is the power of suggestion that doth bring back into the field of Consciousness the things we have seen in other days.

And then I remembered how it had come about that I went to Jackson, thirty-five years before. And that people were kind to me, and listened to the words that I spake, which I hope were not wholly words of Unwisdom. And I remembered how they besought me to abide with them, and how I was torn between their Invitation and the love I had for the City where I dwelt.

And I said unto myself, That Englishman hath brought back to me several memories, and most of them are happy ones. And if so be that he walketh anywhere on some Platform either Earthly or Celestial, and doth by any chance remember me, here is hoping that he doth remember nothing less pleasant than his memory doth bring unto myself.

For even the man I meet and never see again hath become a part of me, and I live in lives other than mine own, and I would seek to live well.

Ethical Issues of the Farm Situation

The REV. F. D. WENTZEL, Director of Leadership Training, Publication and Sunday School Board of the Reformed Church in the U. S.

In his recent message to Congress, President Coolidge waved his magic wand of economy over our troubled agricultural situation and cured all the farmer's ills. We are engaged today, therefore, in a purely academic discussion.

To be serious, the farmer finds himself today in an economic situation to which both his mental habits and his methods of work make adjustment very difficult. In an era of Big Finance, dominated by a ruthless profit motive, he still clings in

many cases to the practices and philosophies characteristic of his grandfathers. He has not learned to look upon the hills and valleys, which he loves, as merely so many acres out of which he can extract in a soulless scientific way the largest possi-

ble product. He has not given up his habit of thinking and acting only for himself, and co-operatives make their way with him slowly and with difficulty. He is not impressed with the latest industrial discovery that the payment of high wages makes for the best business, though conditions have compelled him within the last twenty years to increase the wages of his hired help over 100%. Above all, he has not clearly seen that in our present economic system prosperity can be bought only at the price of playing the game of finance, playing it co-operatively, and playing it hard.

Before we consider the remedies that are suggested by various groups for the farmer's unhappy state, let us see who these much discussed farmers are, what part they play in our economic life, and how they are rewarded for their contribution to our wealth. It would interest the Ku Klux Klan, if that un-American saviour of America still existed, that in 1920, 4,900,000 farmers were white and native-born, 580,000 were white, but foreign-born, and 925,000 were negroes. Although 3,000,000 have left the farms for the cities in the last seven years, there are more farmers today than there are people in any other single industry,—a total of some 34,000,000. Farm families constitute over one-fourth of our total population, but it is significant that in the last five years they have received not more than 10% of the national income. Those who are engaged at the present time in the task of impressing on business men and on legislators the intimate connection of agricul-

ture with the general industrial world emphasize that:

American farmers as a group are buying about \$6,000,000,000 worth of manufactured goods from our industries each year;

They are paying for \$4,000,000,000 worth of services rendered by others annually;

They supply one-eighth of the tonnage carried by the railroads;

They export about one-half of the total value of exports from the U. S.;

They are debtors to other groups to the amount of \$12,000,000,000.

Prof. James E. Boyle, of Cornell, seems to us to stress unduly the incompetence of the individual farmer as a cause of the present depression, but in other respects his analysis of what is happening in agriculture is illuminating. He says we are suffering in the farm world from three anachronies:

1. **Agriculture of development.** Like the bituminous coal industry, the farm industry operates in many places that might well be devoted to other purposes. In the ten years ending in 1919, 40,000,000 acres of pasture land were plowed up and put in crops; 5,000,000 acres of forest were cleared for crops. Not one-half of these 45,000,000 acres was needed, and the result was that in the next five years, 31,000,000 acres were abandoned.

2. **Agriculture of production.** Jardine, Secretary of Agriculture, says, "to a large extent each of 6,500,000 farmers produces

products without reference to the plans of his neighbors and without consideration of the factors which will be instrumental in determining whether he produces at a profit or at a loss."

3. **Agriculture of marketing perishable products,** such as peaches, cantaloupes, celery, etc. "Pittsburgh is a good market for fifteen cars of ripe peaches a day, but on one Monday in September, Pittsburgh received thirty-two cars of ripe peaches; on Tuesday, twenty-four cars; on Wednesday, sixteen cars; on Thursday, one car; on Friday, fifteen cars; and on Saturday, when the market was dead, seventy-four cars. This glut broke the price, hurt the deals, ruined some of the shippers, and did not benefit the consumers."

The analysis of the agricultural situation which are most frequently advanced and most widely accepted as true, are three: In the first place, a considerable group believe that the chief difficulty is in the failure of the individual farmer to realize the possibilities which the invention of labor-saving devices and the discoveries of managerial engineers offer him. He persists in living in a by-gone age. He cannot adapt himself to this era of big enterprise. For instance, in the last six years, horses and mules decreased by 4,500,000 yet farmers were constantly increasing their acreage in hay, corn, and oats. In the last nineteen years, the consumption of wheat flour has declined 21%. This means that 8,000,000 fewer acres of wheat are needed today, but this winter there is an actual increase in acreage of 13%.

(Concluded next week)

Rocky Ridge and Religion

The REV. P. E. HEIMER, PH.D., Reformed Pastor, Thurmont, Maryland

Note:—The Rocky Ridge Community Park and its extensive social and religious activities have attracted wide attention during the past five or more years and have been described from time to time in these columns. The beautiful grove of about fifteen acres in the heart of the village, the splendid playground equipment, electric lights for evening activities, the picnic stands and equipment, the large out-door tabernacle, where union services are held every Sunday evening during the summer months, the great annual picnic attracting as many as 5,000 people, and the numberless activities of a busy program—all made of Rocky Ridge a community of importance way beyond its size. Naturally the question was frequently raised, since the Churches of the community played such a prominent part in the project, "What has been the effect of this apparently secular venture upon the religious and spiritual life of the community?" Dr. Heimer was challenged, as he states, to answer this question, and the present article is the result.—**Ralph S. Adams.**

The Superintendent of the Department of Country Life asked me to write a brief article on "Rocky Ridge and Religion" in connection with our community park project at Rocky Ridge, Maryland. The desire was not so much for a review of the activities as a critical analysis of the part which religion played in securing the modern benefits which the community enjoys, and the influence of this community enterprise upon the religious life of the entire community.

Rocky Ridge is a small rural village of about 200 people with two Churches, but three denominations—the Church of the Brethren (popularly known as Dunkards) worshipping in their own Church and the Reformed and Lutheran in a union Church known as Mt. Tabor. It is the union Church that is mainly responsible for the extended community project which we can not describe within the scope and purpose of this article. But let it be said in

all fairness that our Dunkard brethren are very sympathetic and co-operative in all the community work; they join in the summer evening tabernacle services, which are community services conducted by ministers of the different denominations represented in the community.

This concrete statement would in itself declare the extent of the influence which the enterprise has upon the religious life of the community. The Churches of the community initiated the project and gave and still give the main force to the whole movement; and the Church is scrupulously kept in the center of all the activities so as to give every thing done a religious tone and coloring and to prevent the various activities from becoming completely secularized. In order that this might always be kept in the foreground, when the park was set apart it was consecrated for religious and Christian social purposes strictly under the direction of Mt. Tabor Union Church; the whole management is composed of men connected with the Churches, and Mt. Tabor Union Church owns all the property and equipment. The one lodge of the community has the free use of the park for social purposes, but practically all the members of the lodge are members of the Churches of the community. This makes it still more a community affair. So much is this the case that all the activities from good roads movements, school activities, Farmers' Associations and a number of other projects are all motivated, and directly or indirectly guided and inspired from the heart of the community, namely, the Church.

And now a word concerning the influence of this movement upon the religious life of the community. First of all, it is through these activities that the community has been united and held together in a beautiful spirit of good-will and co-operation. And that is possibly the most conclusive evidence of the religious growth that could be given, for we agree with Dr.

Fosdick when he says, in connection with the happy passing of the bitter controversy between Fundamentalists and Modernists, that good will is religion. The writer served for over fifteen years as pastor of the Reformed congregation of this community and it is the delight of his ministry to look back and see the great change—materially, socially, and especially spiritually, that has taken place in this community. Fifteen years ago the Church and community were divisive and non-co-operative. In the Union Church there were two Sunday Schools each meeting once in two weeks, creating an unhappy influence upon the Church and community. Now there is one Sunday School, and all look upon the Church as the community's place of worship attending each others' services and communing at each others' tables, unitedly before the altar of their God.

All this has created a much more liberal conception and practice of religion. The people are realizing that religion is not only a matter of the Other World—which idea once prevailed so strongly as to induce men to escape this world and march on like pilgrims to the world beyond, with no concern for the social, moral, industrial or economic interest of life whatsoever—but also a matter of concern for this world, making life fuller and richer by Christianizing all phases of life—social, industrial, political and economic—so that all the kingdoms of this world might become the Kingdoms of Christ. The work is only about ten years old, but it has wonderfully changed the ideals and practices of the people of the community. It has created a general activity in the Church and community and promises great things ahead, for the ideal is to make of Rocky Ridge an outstanding rural community with the Church as the center from which influences for good and for God shall radiate and permeate the whole life of the men, women and children within the community's circumference.

Management of Church Finances

ORRIS W. HAULMAN

That day of "not letting the left hand know what the right hand doeth" is past in the financial program of the modern aggressive Church, if we mean by that, "having no system of congregational finances."

Grace Church, Akron, has always been known as a benevolent-minded congregation. Her leadership has always been "other-minded." She has always paid her apportionments. She delights in extra missionary endeavor. She abundantly cares for her local program. And yet the wealth of the congregation is only average. Adequate credit can never be given the late W. J. Frank and all the ministers associated with his forty years of superintendency of the School for the wonderful morale of giving that they promoted. It comes natural to these good people to give for God's Kingdom in money, time and service.

The last five years, however, have seen a gradual revision of the financial management of the congregation that has greatly increased the efficiency of the Church in every department of her endeavor.

First of all, back in the autumn of 1923, a most definite set of report forms were worked out by the pastor and the finance committee, whereby all the finance reports of the consistory were made in a very short period of time, allowing the evening for the more needful work of building the spiritual Church. These included the reports of the Financial Secretary, the Treasurer, the Benevolence Treasurer, the Forward Movement Treasurer, and a Blanket Order Form, which demands only one signing by the President and Secretary of all orders on the treasury, at the same time making possible the new balance at the end of the night's business. Two years ago were added forms for the reports of Building Fund Financial Secretary and the Building Fund Treasurer. These forms are filled out in triplicate by each officer making report. All are O.K.'d by the consistory, then one is returned to the officer making it, while one complete set is kept by the secretary and the other complete set is given the pastor. When the secretary has any inquiry he has his information at hand. If the pastor wishes to study any financial progress, if he wishes to make out any needful reports, for example the report for Classis, he bothers no one, for he, too, has all the in-

WHEN WILL IT HAPPEN?

By Bishop Charles Edward Locke

A man sat at his desk one evening in his home, and with pencil and paper he wrote down the various clubs to which he belonged and their annual cost to him. There was the noon-day luncheon club, the initial fee of which was \$100, and the dues \$10 a month. There was his golf club, which had cost him \$500 to join and \$15 per month. Of course, he wanted to perpetuate his college life as far as possible, and especially enjoyed his university club, and had a right to it. Then, because there was still a lot of the boy in him, and he was anxious to maintain his physical efficiency, of course he must have his athletic facilities.

He found very much to his surprise that his investment in his clubs reached several thousand dollars, and his dues several hundred dollars per year. His conscience smote him when he compared this expenditure with the paltry \$200 he was giving to his Church each year.

He reminded himself that but for the Church and its spiritual ministries he would never have enjoyed the ecstasies of his home life and the prosperities in his business career. His soul, he thought, was of infinitely more importance than social or physical things.

He took down his check book and wrote a check for \$100 and enclosed it to the Church treasurer, with a note, in which he stated that a similar amount could be expected from him on the first day of each month.

When will it happen?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee?—**Christian Advocate.**

formation at hand. Loose leaf binders are provided all officers for the filing of their reports. It is a real pleasure to come to consistory meeting and note the clock-work precision with which all reports are made as well as the ease of understanding with which they are received.

A second departure in our Church finan-

cial management occurred some four years ago when the congregation adopted what they called for want of a better name, "The Unified Budget With Guaranteed Benevolences." An ironclad order is laid on the consistory in paying one-twelfth of the benevolences each month as well as the monthly missionary salaries, before any local bills may be paid. Later there was added to this preferred column stated payments to the cause of "Ministerial Relief" for a five-year period. This made possible the use of the single envelope once again, allowing the Financial Secretary more time for statements and the follow-up accounts. Besides all are now giving proportionately, to all causes of the Church. It is worthy of note that Grace Church has never had a deficit since the plan went into effect. It is most heartening at Easter that there is no need for a special drive to finish a 100% report on the Classical benevolences. It is even more comforting to face the congregation Sunday after Sunday without having to emphasize "that financial bugaboo," as some call the asking of money from the pulpit. Of course, during the set-up campaign each autumn we do speak about the finances and then take the entire sermon time for same. Our people are glad to hear the whole story and usually are present that Sunday in a full auditorium, ready at the close to make their promises of support for the year. We also feel quite free in bringing the cause of Stewardship to our people at any and all times. Folks usually prefer "reasons" to "digs" and we try to remember.

A third departure is just now in process of being realized. As well as the Finance Committeemen have handled these matters, they have now presented the program of a full-time "Executive Secretary," with leadership in finance and organized effort. This program was unanimously adopted at the January meeting of the consistory. No one has been called and no one will be until the committee appointed for the selection is sure of the man. This program will allow the pastor to become pastor indeed and lift the burden of these more temporal affairs. Of course, he will not be relieved of nurturing the spirit of giving. He must hold high the standards of "other-mindedness," while the men of the consistory are striving after even better ways of handling the "temporal things" of the Kingdom.

Akron, O.

Democracy Vital to Latin America

(This Pertains to Both Church and State)

By DR. CHARLES L. FRY, Special Representative for South American Work

When President Coolidge came to choose the theme for his address to the Pan-American Parliament in Havana, which has just been adjourned, it is surely not surprising that he choose "Democracy." Because that is the one thing which all the governments there represented have in common. They are all Republics, and they all owe this fact to us. There was no such thing as a Republic in Latin America, prior to the Fourth of July, 1776. The name "America" had been theirs for more than two centuries, but it had not meant to them "The Land of the Free." They had never drawn a free breath. They had been tied hand and foot, ever since their land was discovered. It was by an iron-clad autocracy, in Church and State. And it was the example of our Declaration of In-

dependence that accounts for the difference now. This is why every Government in Latin America sent a special representative to our Sesqui-Centennial last year, to hoist its flag in Philadelphia, on that memorable day, in honor of the city in which the Thirteen Colonies became the United States of America. The entire responsibility of South America's Republicanism must be shouldered by us, and we are very proud to acknowledge this. If we, in the United States, had not first become a Republic by our immortal Declaration, there would not since have been **twenty other similar declarations** in Latin America. And these heroic Documents of Democracy are knitting together the Two American Continents more intimately for the years to come. Not one of South

America's declarations of independence will ever be repealed.

Hard Struggle With Rome

They were achieved in spite of far more powerful and bitter papal opposition in Latin America than we had to encounter in the Thirteen Colonies of North America, because Rome was then a weak and insignificant force here, as compared to the complete domination and absolute autocracy which she had been wielding in South America ever since its discovery. It required an amazing courage and determination thus openly to repudiate the political sovereignty of the Pope, before the eyes of the whole world, and thus brave the unmitigated fury of her priests, who had hitherto held her in abject servility.

Conditions are altogether different today. It is the **anti-papal party** which is now in power in our Sister Continent, and that fact is highly favorable to what the Pan-American Parliament in Havana has outlined for the future.

Even before 1928 a radical change of sentiment had come to pass. There was no "Pilgrimage" in 1925, from South America, to make obeisance at the papal throne on the Tiber, such as the Vatican had announced. The Pilgrimage of 1925 was altogether in another direction. It was a pilgrimage from North America to South America, and many Protestant denominations of the United States were officially represented, in recognition of the sweeping changed conditions in Latin America since the Panama Congress twelve years ago. South American want public schools, such as ours, though she has not yet had them. She had the profound conviction that she must have universal education of her people in order to save her life. Therefore, she is now going to such an unheard of length, as "chartering" North American academies and colleges, by act of legislature, wherein the basic truths of democracy and of Protestantism are being taught to her children, by the different denominations, under Government auspices and Government sanction. Who ever dared to hope that we, in our lifetime, would see the day when this Utopian dream of former generations would be fulfilled?

She is profoundly mortified and humiliated by the awful fact that at this very day, after more than four centuries of her history, sixty-five out of every hundred of her people can neither read nor write! Her official record is "65 per cent illiterate, 40 per cent illegitimate." She realizes her vital need of a **sturdy middle class of people**, such as is the backbone of society in the United States. And that can never come to pass until her people have **the Bible in their own language**, which the Romish hierarchy will always continue to resist with all its might, as is likewise the case in Spain and Portugal and Mexico. Nothing is more surprising, more encouraging, more gratifying to the present force of missionaries and teachers, both men and women, than the fact of finding so many parents in South America who, though they themselves had never seen God's Word, and did not know what a Bible looks like, yet want their children to know the Bible, and are gladly willing to pay the tuition for the knowledge gained in Protestant schools.

In no part of the world are there more remarkable transformations now taking place. Two years ago it required from a week to ten days to make the trip from the sea coast to the capital of Colombia. Today this trip is made in sixteen hours by regular aeroplane service. You see how this must soon affect the whole political, economic, educational and spiritual life of that Republic. Since the World War there has been a breaking up of the old fixed castes, and today the entire social system

is in solution. **Large numbers of women**, heretofore prohibited from participating in solving their social and educational problems, because of their seclusive limitation to their own family and social circles, have begun to take a part in the discussion of the great surging questions stirring their nations. Even the Havana Parliament did the unheard thing of giving over an entire day for these women's appeals. Most significant of all is the new spiritual movement. Not long ago the Papal antagonism to public education, and to many of the democratic ideas of the governing classes, brought about a complete separation of a large part of the intellectuals from the Church, who became direct opponents to all religion. But at present there is a new **interest in spiritual matters**. Many of the great leaders among Government officials, heads of universities, authors, and dis-

govern themselves than any one else is to govern them." No doubt the Pope and the priests must have gnashed their teeth at the statement of this principle!

Our President went on to say, "The Pan-American Parliaments meet for the purpose of maintaining and extending these important principles. It is impossible to conceive of a more inspiring motive which men could entertain. No other part of the world could provide constituencies which all have such a unity of purpose. The whole atmosphere of the Parliament is animated with the spirit of democracy and good-will. This is the fundamental concept of your organization. A Divine Providence has made us a neighborhood of Republics. And this means that the independent Republics of the Western Hemisphere, animated by the same ideals, realize that one of the most important services which we can render to humanity, the one for which we are peculiarly responsible, is to maintain the ideals of our Western World. That is our obligation. No one else can discharge it for us. If it is to be met, we must meet it ourselves." And no one who knows President Coolidge needs to be told that his ideals are Protestant.

As seen conspicuously in South America's history, Rome is an absolute autocracy, and can never be anything else. Protestantism is democracy, in the sphere of the ecclesiastical. Rome hates democracy, as she hates Bible Societies and public schools. Was it not a striking coincidence that at the very moment whilst President Coolidge was stressing democracy at the Latin American Parliament, the High Church party in Protestant England, with the approval of a numerically small section of the same party in the United States, was bargaining to surrender their Protestant heritage to Rome's unrelenting absolutism. Pope Pius said in severe and frigid official reply last month that he wished to dispose, once and for ever, of any slightest hope of the Anglican Church, of the least unbending of Rome. He could not conceive of a Christian society where every man is free to believe as he thinks, with only the Bible as his infallible guide. This refusal to listen to them was a well deserved rebuke and rebuff for their wanting to argue so hopeless a matter, though some leading magazines quote its intolerant spirit as a "claim of Rome's monopoly of the Christian religion that is a downright untruth and monumental impudence!"

These are the terms and conditions uncompromisingly laid down: No Protestant denomination can affiliate with Catholicism, except on the basis of unqualified acceptance of all its dogmas. This includes purgatory, penances, Virgin-worship, infallibility of the Pope, withholding the cup in the Lord's Supper, celibacy of the priests, and all the other heresies which have compelled such multitudes of South Americans to renounce their Romanism. It is the heart-hunger of these souls for spiritual truth that constitutes our call.

FRUITFULNESS

By Roy A. Brenner

A day without achievement spent
Is one that's barren, lost;
It brings but sadness and regret,
And there's another cost.

Without a hand of helpfulness
Reached out to one in need,
Without a day of purity
Spent sowing some good seed;

Without kind words, an upward step,
Without a deed well done,
No real enjoyment, crowning peace,
Comes with the setting sun.

Greenville, Pa.

tinguished publicists, are now urging the absolute need of finding a spiritual basis for national and personal life.

Of course the Pan-American Parliament in Havana was a civic not a religious convention. Yet it is easy to read between the lines of President Coolidge's address, and see how his stress of democracy pertains to the sphere of the Church, as well as the State. Mark his words from that point of view: "It is a heavy responsibility which rests upon the people of the Governments represented at this Parliament. Unto them has been given a new land, free from the tradition of the Old World, where the people might come into the fullest state of development. It is among the Republics of this Hemisphere that the principle of human rights has had its broadest application. Our most sacred trust has been, and is, the establishment and expansion of the spirit of democracy. No doubt we shall experience some disappointing reactions. But we have put our confidence in the ultimate wisdom of the people. We believe we can rely on their intelligence, their honesty, and their character. We are thoroughly committed to the principle that they are better fitted to

the spoken word, when vital, is creative and charged with power.

So much for my preliminary attitude—which however was dissipated as I read this book. True, I did not change my mind during my reading of the first few sermons, as I suspected the editor of putting his best apples on the top of the basket. But as I turned page after page and found no large variation in the intellectual, spiritual or artistic levels, even though the writers were unknown to me

The Reformed Church Pulpit

(Published by The MacMillan Company: New York)

Edited by THE REV. FREDERICK K. STAMM

Reviewed by DR. J. A. MACCALLUM

I confess that I began to read this sermon symposium in a more or less indifferent mood. Something vital is always lost when a sermon is captured from the air and imprisoned on the printed page. The aura is gone. This accounts for the fact that sermons are rarely read for their literary values no matter how great the themes with which they deal nor how majestic the treatment. Even if their merit is high, their chief market is limited to clergymen and the more faithful laity

who are particularly interested in religious thought. As Dr. Phelps, of Andover, used to say, "Sermonic literature is dry and will burn." A written sermon is like an instantaneous photograph which presents a single aspect of its object, but the spoken word may be likened to a painting which brings into relief all the lights and shades, the nuances and hidden impulses of the subject with which it deals. A written sermon is static at its best but

and from relatively remote localities, my wonder was aroused and I kept saying to myself, "Surely the drop will soon come." The Mr. Hyde in my heart began to look eagerly for a victim whom I could describe as an ordinary purveyor of unctuous platitudes. But though I read on to the end, such an one did not appear and when I laid down the book, I had reached a conclusion which may be of interest to those who are disturbed by the oft-repeated assertion of cynical critics that there has been a great decline in the calibre of the ministry during the past generation.

The first part of this conclusion is that the Reformed Church in the United States is indeed to be congratulated in having so many men whose minds are in sympathetic contact with the science and philosophy of the day, but who are at the same time animated by spiritual fervor and moral passion. It can not be said of any one of the authors of this volume that he is lacking in the understanding of our times. While, as we should expect, there are varying degrees of emphasis on different phases of truth, such variations are not contradictory but complementary to one another. Amidst every diversity of outlook and experience, whether of youth or age, profound scholar-

ship, mystical intuition, or practical insight, there is a remarkable unity of spirit which proves that the Reformed Church is gifted with a homogeneity, a profound sense of kinship and unity of purpose which bind her ministers together in a spiritual and catholic commonwealth.

The second part of my conclusion has to do with the Church at large. It is most inspiring to realize that in so many of the less conspicuous pulpits of the land preaching of so high an order is regularly sustained. Sometimes one is tempted to become discouraged about the future of the Church when bigoted illiteracy is found exploiting itself in high places, but the Church is safe when even a minimum of her preachers are capable of doing the constructive work in evidence in every one of these sermons. As a matter of fact, the public is often misled by the dramatic position held by the men of outstanding position in our great cities whose names are known throughout the land. But often the pulpit work of these men would suffer greatly in comparison with that of many an unknown village preacher whose material rewards are singularly small. Yet these men of intellectual vigor and spiritual insight who are unknown to the world at large are our surest ground of hope for victory over

the dark forces of ignorance and evil intention.

I recognize, now that my space is almost gone, that I have said little specifically about these sermons. Yet I have chosen this course advisedly because the level of excellence is so uniformly high. They are all modern in outlook, most of them artistic in structure, and all deal constructively and convincingly with needs of human personality or the welfare of the community at large. In fact, it is in their emphasis upon the social gospel, or the recently discovered heart of the teaching of Jesus, the Kingdom of God, that several of the messages by younger men reach a very high prophetic level. Of course we look for rich wisdom in the work of such mature thinkers as Doctors Herman, Richards, Schaeffer, and Leinbach, (all my personal friends) and we are not disappointed. But it is no disparagement of their achievement to say that if these sermons had been unsigned, it would have been a difficult task even for the Editor to select those of highest merit. For these reasons, this book should have a large sale among the clergy of all denominations, but particularly it should have an honored place in the library of every layman in the Reformed Church.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. J. W. Bell, from Middletown, Va., to Winchester, Va., R. D. 1.

Rev. Harvey W. Black, from 32 East Third St., Greensburg, Pa., to 214 West Third Ave., Derry, Pa.

Rev. Norman C. Dittes, 915 Ferry St., LaFayette, Ind., to 4247 Fisher Ave., Detroit, Mich.

Rev. George K. Ely, Hyndman, Pa., to care of Mt. Pleasant Parsonage, Frederick, Md.

The annual Congregational Supper of Calvary Church, Phila., Pa., Dr. Frank Hoyer Fisher, pastor, was held on Feb. 25. Special Lenten services will be held every Thursday evening at 8 P. M.

The many friends of Miss L. M. Harris, the faithful Office Subscription Manager of the "Messenger," will be pleased to know that she is making a fine recovery from her recent serious illness.

The annual Father and Son Banquet was held on Feb. 21 in the S. S. room of St. Paul's Church, Butler, Pa., Rev. Francis R. Casselman, pastor. Rev. Dr. A. V. Casselman, a brother of the pastor, delivered the main address.

The results of the first day of the Dowey Loyalty Crusade of Trinity Church, Baltimore, Md., Rev. Charles A. Bushong, pastor, were an increase of 12% at the morning service, and 61% at the evening service. This was also Roll Call Sunday and Men's Night.

Dr. George W. Richards will speak at the ministerial meeting of the Reformed and Presbyterian Churches of Philadelphia and vicinity on Monday, Mar. 5, in Miller Hall. His subject will be, "Tangible Results of the Lausanne Conference."

Rev. Dr. Martin Schweitzer, Ephrata, Pa., attended the Mid-winter Reception at Massanutten Academy at Woodstock, Va., on Saturday evening, Feb. 18, and on Sunday morning preached at the Academy. In the evening Rev. Dr. Schweitzer preached in the Woodstock Church, Rev. Robert Lee Bair, pastor.

Yaukey Day, on Feb. 12, was a great success in Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, the total receipts were \$1,988, with the promise of more coming in. Mr. Russell R. Krammes is Commander-in-Chief of the Church Attendance Campaign Organization.

Rev. William J. Muir, former Field Representative of Mercersburg Academy, Mercersburg, Pa., has been temporarily engaged by the Board of Ministerial Relief of our Church to do some special work for it. He is heartily commended to all of our pastors and people.

The Stewardship Acknowledgment Week envelopes are available from the Stewardship Department, 316 Schaff Bldg., 1505 Race St., Philadelphia, Pa., and will bring, during the week of March 11th to 18th, an offering which comes as an acknowledgment of the recognition and practice of the principles of Christian Stewardship.

The Rev. Allan S. Meck, of our St. Mark's Church, Easton, Pa., is again giving a series of popular addresses on vital religious themes at the "Booster Club Meetings" of the Easton Y. M. C. A. on Monday evenings from Jan. 30 to April 2. The success of these meetings is assured by the announcement that Mr. Meck will be in charge.

Many of the individual gifts for Foreign Missions come from careful readers of our Church papers. Dr. Bartholomew received a letter from a man in Missouri, a reader of the "Kirchenzeitung," to the effect that he was glad to see our work reopening in China and that he knew it would call for special funds. He has promised to contribute \$500 on the Annuity Plan of the Board of Foreign Missions.

The National Oratorical Contest on Outlaw War Treaties, in response to many requests, the time in which bronze medal contests may be held has been extended from March 15 to April 15, 1928. Original speeches, entered for the State gold medals and the national cash prizes, may be submitted any time before April 30. Silver medal contests must be held not later than May 18.

The annual congregational meeting of

First Church, Washington, D. C., Rev. Dr. James D. Buhrer, pastor, was held on Jan. 25. A resolution of the congregation instructs its delegates to vote in favor of amendment that makes women eligible to office in the Reformed Church in U. S. The pastor is starting an adult class of instruction for admission into the Church.

President George W. Richards, of the Theological Seminary, Lancaster, is delivering a series of Tuesday evening lectures at the Y. M. C. A. on "Great Founders of Religions". Commencing Feb. 7, he is discussing in order: "Confucius", "Buddha", "Zoroaster", "Mohammed", "Moses", "Gandhi", and "Jesus".

Dr. John Archibald MacCullum, pastor of Walnut St. Presbyterian Church, one of Philadelphia's most brilliant preachers, contributes in this issue an appreciation of the new book, "The Reformed Church Pulpit." It is fine to see how these sermons are commended by leaders of Christian thought outside of our denomination. Have you ordered your copy?

The theme of the Lenten Sunday morning sermons of Rev. Ralph Ellis Hartman, of Christ Church, Latrobe, Pa., is "Some Tragedies in Life". The theme for the Sunday evening services is "Looking Unto Jesus", and the Wednesday evening theme is "The Master's Last Week". During Holy Week, Prof. Theodore F. Herman, D. D., will preach each evening, beginning on the evening of Palm Sunday.

Rev. Dr. John C. Bowman, President Emeritus of Lancaster Theological Seminary, was a most welcome caller at the Schaff Building and its several offices February 27. Dr. Bowman was on his way to Lakeland, Florida, where he expects to spend the remainder of the Winter catching big fish.

The Every-Member Canvass of Zion's Church, Greenville, Pa., Rev. Dr. Paul J. Dundore, pastor, held last November, was most successful; \$7,524.02 was pledged for Current Expenses, and \$4,407.34 for Apportionment, of which \$3,650 has already been paid. The goal for the Easter Offering is \$1,400. The Lenten Sunday even-

ing sermons will be on the theme, "The Spirit of Youth."

The Lenten Bulletin of St. Paul's Church, Butler, Pa., Rev. Francis R. Caselman, pastor, announces that the pastor will preach on "Hungers of the Human Heart" at the Sunday morning services. "Picture Services" at 7.30 P. M. Sunday night will be held during Lent. "The Fruits of Religion" will be the devotional study topic for Wednesday night services. The subject of the Holy Week Services will be "With Christ."

In St. John's Church, Reading, Pa., Dr. Thomas H. Leinbach, pastor, Rev. Dr. Lee M. Erdman preached the morning sermon on Feb. 26. During Lent the Sunday evening theme will be "Lenten Lessons from O. T. Characters", and on Wednesday evenings, "Christ's Way with Men" will be the subject. An adult class for instruction preparatory to uniting with the Church is meeting each Sunday afternoon at 2 P. M., beginning March 4.

The Missionary and Stewardship Committee of Westmoreland Classis has arranged for an exchange of pulpits among its congregations for March 11th, or, when that date is not suitable, for March 18th. It is fitting that this exchange of pulpits, in the promotion of the Stewardship program, should be arranged so as to fall either on the first or last day of Stewardship Acknowledgment Week, March 11th or 18th.

The Rev. Raymond E. Wilhelm, Lansford, Pa., has been elected pastor of the First Reformed Church, Spring City, Pa. He is a graduate of Ursinus College and Central Seminary. It is hoped that he will accept the call. The former pastor is Rev. I. S. Leiby, now of St. Peter's Church, South Easton, Pa. A former pastor, Dr. J. M. S. Isenberg, has been supplying the pulpit and instructing the catechumens.

Rev. Adam E. Schellhase, pastor of St. Peter's Church, Frackville, Pa., has prepared for special Thursday evening Lenten services. On Feb. 23 Rev. C. M. Beaver, Mahanoy City, spoke at the service, and on Mar. 1, Rev. Harry A. Behrens will be the preacher; on Mar. 8, Rev. H. J. Herber; Mar. 15, Rev. H. Jerome Leinbach; Mar. 22, Rev. J. Arthur Schaeffer; and on Mar. 29, Dr. I. M. Schaeffer.

The artistic Lenten calendar of St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor, announces practical subjects that will inspire meditation during Lent, and have been chosen because the pastor believes that they hold within themselves the answer to most vital questions which thoughtful, earnest people are forever asking. A study of "The Life of Prayer in a World of Science" will be made on Wednesday evenings of Lent.

Upwards of 60 members of St. John's Church C. E., Allentown, Pa., Rev. A. O. Reiter, pastor, were guests at a Chinese dinner given in the home of Mr. and Mrs. David Miller, by Paul, Margaret, Julia and Donald Miller and Miss Minerva Weil, on Feb. 21. The menu consisted of Chinese dishes and was prepared under the personal direction of Miss Weil, who later recounted many interesting incidents that occurred during her work in the Orient.

Recently the Board of Ministerial Relief received a letter from one of our ministers west of the Mississippi River, in which he says: "Both my wife and I are in poor health. We received a few hundred dollars from a closed bank, which we placed in another bank, which also suddenly closed last year. Our income last year was about \$130. We did our garden work and took in washing to help out. We could not possibly live without the help of your Board."

Mrs. Allen Holtzman, of the Myerstown, Pa., Church, Rev. David Lockart, pastor, is forwarding the offering of the Junior Dept. of the S. S., amounting to \$25, to Dr. Paul

S. Leinbach, Editor of the "Messenger", to be forwarded to Pastor Stule, Reformed missionary in Czechoslovakia, toward the purchase of a "Ford" for his work. 33 members of the S. S. class of Mrs. D. U. Wolff enjoyed a turkey dinner on Wednesday evening, Feb. 15.

St. John's, Schuylkill Haven, Pa., Dr. Elmer S. Noll, pastor, celebrated on Feb. 26 the first anniversary of the dedication of its beautiful new Church School building and parish house, the Oliver H. Strunk Hall. The speakers of the day were Revs. Paul S. Leinbach, D. D., and Allan S. Meek. In the Church School alone the offering was \$1,016. There was a fine attendance, and great interest was manifested.

One of the finest demonstrations of love and devotion by men for man was staged at St. Paul's S. S., Stowe, Pa., Rev. W. D. Mehring, pastor, Sunday, Feb. 19, when representatives from many of Pottstown's Sunday Schools, borough officials, and the Men's Bible Class, turned part of the S. S. session into a birthday surprise party in honor of Supt. Jesse R. Evans, Esq. It was the occasion of his 45th birthday; for 21 years he has served as superintendent of St. Paul's S. S.

Stewardship Acknowledgment Week, which runs from March 11th to 18th, endeavors to give a fully balanced program for the expression of the Stewardship message. During these days, throughout the denomination, the principles of Christian Stewardship are being studied, thought earnestly of, preached about, and above all, practiced. The Stewardship Acknowledgment Week envelopes for the offerings of this week will bring a tangible expression of the acknowledgment of thousands of Christian stewards.

The Christmas season was observed with appropriate services in both Churches of the Hagerstown Charge, Md., Rev. Dr. Conrad Clever, pastor. The offerings amounted to \$225, and were sent to the Hoffman Orphanage with a box of clothing from the Berean class, which is taught by Mrs. Clever. The class has also taken up the fourth Bible student in Japan. One of the young ladies' classes is sending \$30 a year for a Bible student in Japan. Mrs. Omer Sprecher is teaching a teacher training class on Sunday mornings. Holy Communion was observed Jan. 8.

The Young People's Chorus of Grace Church, Altoona, Pa., Rev. Edwin N. Faye, Jr., pastor, on Feb. 5, presented "God's Gracious Invitation," under the direction of Miss Maude Minster. The Christian Endeavor Society observed C. E. week from Feb. 5-12 with special programs every night. The choir, under the leadership of Miss Elsie Zimmers, is preparing for Easter the cantata, "Alleluia," by Stults. The Friendship Bible Class has volunteered to secure a pipe organ for the Church, and is being helped by liberal subscriptions from members and friends of the Church.

The members and friends of Calvary Church, Turtle Creek, Pa., held a reception for the new pastor of the Church, Rev. John A. Yount, on Wednesday evening, Feb. 15. Dr. G. L. Powell, of the Masters M. E. Church, spoke as the representative of the Ministerial Association. Revs. J. Grant Walter and A. M. Billman extended greetings from the Allegheny Classis. The music was furnished by the Church orchestra, the ladies' quartet and the men's quartet. The congregation is encouraged with the progress they are making under the leadership of the pastor, who took charge of Calvary Church on New Year's Day.

St. John's, Schuylkill Haven, Rev. Elmer S. Noll, pastor, held its annual congregational meeting on Wednesday evening, Jan. 19. Two hundred members of the congregation were in attendance. The total contributions, for the year 1927,

amounted to \$31,000. 92% of the membership communed. The total number of communicants at the 4 Communion services exceeded that of the preceding year by 602. The large auditorium of Strunk Memorial Hall was filled to capacity on Christmas morning. Offering, for Bethany Orphans' Home, \$361. Preparatory services, held on Friday evening, have always been largely attended. The apportionment, amounting to \$3,540, will be paid in full.

In St. John's Church, Orwigsburg, Pa., Rev. H. J. Herber, pastor, 316 members communed. A Catechetical class of 24 members meets every Wednesday evening. Special Lenten services will be held on Wednesday evenings. Rev. J. Arthur Schaeffer occupied the pulpit on Feb. 29; Rev. Adam Schellhase will preach on Mar. 7, and Rev. Walter Diehl on Mar. 28. On Jan. 29, Dr. J. W. Meminger presented the cause of Ministerial Relief. In "The Herald", the pastor writes that the "Call of the Lenten Season" is the call to widen our spiritual horizon: (1) "The call to widen our knowledge of the fruitful contents of the Book of books." (2) "The call to increase the power of our prayer life." (3) "The call to live above the ordinary."

Beginning on Jan. 8 and continuing through the Lenten season, Rev. Henry I. Aulenbach, Jr., pastor of First Church, Berwick, Pa., is preaching on the general theme, "Failures in Christian Living." Rev. W. C. Beck preached the first special Lenten Sunday evening sermon on Feb. 26; Rev. C. H. Kichline will preach on Mar. 4; Rev. J. C. Brumbach on Mar. 11; Rev. R. W. Huckle on Mar. 18; and Rev. J. N. Bauman on Mar. 25. On Feb. 19, a large delegation of Washington Camp, No. 105, of the P. O. S. of A., attended the patriotic service of First Church. The S. S. is conducting the Hill-top attendance contest. During the first 3 Sundays of the contest an average of 88% of the enrollment was present.

Special Lenten services are being held in Memorial Church, York, Pa., Rev. Ed-

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALITY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.



MENEELY BELL CO.
TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

MOLLER PIPE ORGANS

In more than three thousand Churches. The highest grade instrument. Every organ designed and built for the Church and service in which it is to be used, and fully guaranteed. Booklet and specifications on request.

M. P. MOLLER
HAGERSTOWN, MARYLAND



TOWER CHIMES PLAYED FROM
ELECTRIC KEYBOARD AT ORGAN
CHURCH BELLS—PEALS
McShane Bell Foundry Co.
BALTIMORE, MD.



PULPIT & GOWNS

CHOIR
EMBROIDERED PULPIT
HANGINGS
BOOKMARKERS, ETC

CLERICAL CLOTHING
COX SONS & VINING
131-A East 23rd Street, New York

ward O. Keen, D. D., pastor, on Friday evenings. On Feb. 24, Rev. W. H. Bollman preached the sermon. Rev. G. E. Plott will preach on Mar. 2; Rev. Robert A. Bausch on Mar. 9; Rev. J. Rauch Stein, D. D., on Mar. 16; Rev. Harry D. Althouse on Mar. 23; and Rev. Samuel E. Lobach on Mar. 30.

On Wednesday evening, Feb. 22, Rev. Frank E. Lahr was installed as pastor of First Church, Ridgway, Pa. The sermon was preached by Rev. William Toennes. After the service a reception was given to the pastor and his family, when a fine program was rendered and refreshments served. A good spirit of fellowship and enthusiasm prevails in the congregation and they wish Rev. Mr. Lahr and his people God's choicest blessings.

A delightful occasion in Emmanuel Church Chapel, Hanover, Pa. Dr. Henry I. Stahr, pastor, on Jan. 20, was the Fellowship Supper of the men of Emmanuel Church. A wonderful turkey banquet, with all the trimmings, was served by the I. C. A. Circle of the congregation. Delightful music was furnished by Bob Pfoff's orchestra and Harold Price's Male Quartet. The pastor, Dr. Stahr, presided and the address of the evening was made by Dr. Paul S. Leinbach, Editor of the "Messenger." Remarks were made also by the pastor emeritus, Dr. Abner S. DeChant, and by Revs. Marshy J. Roth, D. D., Frank S. Bromer, Edwin M. Sando and the beloved veteran, John H. Hartman, who is the teacher of the Men's Class in Emmanuel Church School. The efficient committee in charge of this successful affair was C. N. Myers, Paul Winebrenner, Dr. M. M. Fleagle, Robert B. Galt and Robert L. Hamme.

On Thursday evening, Feb. 16, the Consistory and congregation of the Reformed Church of Bloomsburg, Pa., tendered a delightful reception to their new pastor, the Rev. John C. Brumbach, and his aunt, Miss Mary Clark, who is at present making her home with her nephew. The Rev. John K. Adams presided over the reception and gave a most hearty welcome to the new pastor. Rev. Edwin Radcliffe, of the Baptist Church, gave the address of welcome for the Bloomsburg ministerium and the Baptist Church. Pastors of the Lutheran, Presbyterian and Episcopal Churches were also present and gave words of welcome. A few words were also spoken by Rev. D. W. Kerr. Several vocal selections were rendered by Miss Mary Geisinger, accompanied by Miss Ruth Beers. Refreshments were prepared by the members of the Consistory and their wives and served by members of the G. M. G.

The beautiful Lenten Booklet of Solomon's Church, Macungie, Pa., Rev. Lamont George Beers, pastor, suggests as the Lenten watchword, "Jesus of Nazareth Passeth By," and the following ways of availing ourselves of the inestimable blessing of this Holy Season: (1) Being present, as far as possible, at every service of the Church, for "The Lord is in His Holy Temple." (2) Keep a strict watch over the door of our lips. If you cannot speak well of others, say nothing. Let self-examination be a daily duty. (3) Deny yourself some luxury and add the cost of it to your self-denial offering. (4) Be regular in attendance at all the services of the Church. Nominal membership counts for nothing save as a discouragement to others and discredit to yourself. (5) Try to catch a vision of the King's face in frequent communion, in prayer and Bible reading, in loving service."

The congregational meeting of Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor, was held on Jan. 11. Mr. H. J. Hunsicker reported that the building fund pledges since Oct., 1925, totaled \$36,938.88, leaving a present Church debt of \$28,104.31. A membership of 1,886 in

good standing was reported. During the past year there have been 30 baptisms, 14 weddings and 33 deaths. The consistory has challenged the congregation to make the Easter offering at least \$4,750. \$1,211 is yet to be raised on the Apportionment of \$5,658. Holy Communion was observed on Jan. 8, when 791 members partook of the sacrament. The choir will give its annual concert on April 13. The basketball team of Salem Church has again won the City Church League Championship, a much coveted honor among the teams of the Churches. 25 members of the choir made their yearly trip to the State Homoeopathic Hospital on Feb. 5, conducting a Church service, singing anthems and hymns.

First, Charlotte, N. C., Rev. J. W. Myers, pastor. A series of Sunday night sermons on "Great Religious Questions" has just been completed. They were well attended. The Church was recently represented at the Young People's Conference of the city by 10 registered delegates, which was the full quota. A large number of the boys and girls, the young men and young women, are entering the denominational Stewardship Essay Contest. Local prizes will be offered. The "Toujours Fidele" S. S. class of girls has begun the publishing of a bi-monthly mimeographed news sheet which they call "The Booster." Each class in the S. S. has a reporter who gives the news of the class and its members. The program of evangelism through Lent consists of a week of special services during the first week of March, with the Rev. B. J. Peeler, pastor of First Church, Salisbury, N. C., as the special preacher. This will be followed in the third week in March with a Visitation Evangelistic Campaign carried on by the members of the Church.

We read the following paragraph in the February issue of "The Christian Forum" of Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor: "An interesting letter

Easter Solo

By THYRZA SLOAN STEIN

"Behold, I Show You a Mystery", Also "Just As I Am" and "I Am the Vine," by the same composer.

Reformed Church Pub. and S. S. Board

Church Decoration

IF you are contemplating the redecoration of your church, you will learn some very interesting facts concerning the modern method of decorating interior walls by investigating our *texture treatments*.

We would like to send a representative to you with samples, photographs, sketches, etc.

You are under no obligation in having us submit a formal estimate.

ARVON COMPANY

1816 Ludlow Street
PHILADELPHIA, PA.

243 E. 44th Street
NEW YORK, N. Y.

Specialists in wall textural decoration for churches.

BEAUTIFUL PEWS, PULPIT FURNITURE AND SPLENDID MOELLER ORGAN FOR SALE. THE ERECTION OF A NEW GOTHIC CHURCH MAKES IT IMPOSSIBLE FOR US TO RE-USE THESE SPLENDID ARTICLES OF ECCLESIASTICAL FURNITURE. IF YOUR NEW OR RE-MODELED CHURCH IS OTHER THAN GOTHIC IN STYLE, THIS IS A RARE OPPORTUNITY FOR YOUR CONGREGATION. OUR CHURCH WILL BE DISMANTLED AFTER EASTER. WRITE US OR VISIT THE CHURCH IMMEDIATELY. H. D. MCKEEHAN, 607 CHURCH STREET, HUNTINGDON, PA.

LENTEN BOOKS

THE RESURRECTION IN OUR STREET

By The Reverend George Stewart, Ph.D.

Minister in the Madison Avenue Presbyterian Church, New York City

Author of "The Crucifixion in Our Street," "God and Pain," "Redemption: An Anthology of the Cross," etc.

Dr. Stewart offers no theoretical answer to the question of immortality. With rare poetic insight he runs the scale of human experience and shows the force and meaning of the Resurrection in the terms and deeds of everyday life. To him the Resurrection is a truth never left without a witness, a fact which finds repeated verification in the heart of man. His book is crammed with instances to show the courage Jesus' victory over death has given the faith it has kindled. The author's extraordinary ability for presenting the truth of Christianity winsomely and cogently was never better exemplified. Net, \$1.35

HIS LAST WEEK

By The Reverend J. W. G. Ward, D.D.

Minister of the First Congregational Church, Detroit, Michigan

Writing in that keenly imaginative fashion which distinguishes his works, the author presents a most significant study of the final week of Our Lord as interpreted by Thomas the Doubter. Students and ministers will find in this imaginary narrative the first understanding portrayal of the character of Thomas, and through him a fresh approach to the suffering and triumph of Christ during the last days of His earthly life. A book of highest devotional value for Lent. Net, \$1.75

THE CHRIST OF THE AGES

By The Reverend Harold Paul Sloan, D.D.

Instructor in Systematic Theology, Temple University, Philadelphia, Pa.

Here is a book of rare vitality and excellence. The author believes profoundly in the uniqueness of Jesus, and in the strong and

well-written chapters of this book traces His conquering march through the ages. That the real character of Christ can be apprehended only through the moral powers of man is the theme which pervades the whole, yet the abundant historical and scholarly material gives substance to the work, and makes it a book of valuable information as well as spirited and forthright affirmation of the deity of Jesus. Net, \$1.50

REDEMPTION: AN ANTHOLOGY OF THE CROSS

By Rev. George Stewart, Ph.D.

Minister in the Madison Avenue Presbyterian Church, New York City

A collection of great and of humble poems, marked by rare beauty and a true expression of the spirit of the Cross of Christ through the ages. Literary distinction and discrimination are combined with inspirational value. An anthology that is at once a document and a companion. Net, \$3.00

OUR FATHER'S BUSINESS

A Book for Lent

By James Thayer Addison, D.D.

Professor in the Episcopal Theological School, Cambridge, Mass.

Lent has taken on a new spiritual significance, less ritualistic and more personal. In recognition of this fact Professor Addison has compiled this excellent series of readings for individual use. Their fine intimacy will commend them to all who realize the value of devotional guidance. Net, \$1.00

THE TREE OF HEALING

By Rev. J. M. E. Ross, M.A.

A series of appealing and instructive devotional studies in the sacrificial principle as revealed in the Scriptures and in life, but especially in the Cross of Jesus Christ. A book that throws much light on the purpose and teaching of the Saviour. Net, \$2.00

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH

1505 RACE STREET, PHILADELPHIA, PA.

**SUITABLE
READING MATTER
FOR WEEK-DAY
AND SUNDAY—
DURING LENT—
WILL BE FOUND
IN THE
REFORMED CHURCH
MESSENGER.**

**BE A MISSIONARY
AND TELL
THE GOOD NEWS
TO OTHERS.**

**HELP US
TO DOUBLE OUR
SUBSCRIPTION LIST,
RIGHT NOW.**

THANK YOU!

A. M. S.

recently published in the 'Reformed Church Messenger,' received from a missionary pastor of a Czechoslovakian Church, gives us an idea of the vast privileges which we Americans enjoy as compared to the people of Central Europe. The hardships which servants of God must necessarily endure for His cause, such as lack of transportation, scarcity of funds, etc., are in striking contrast to our own facilities and luxuries. English literature is absolutely unobtainable and special pleas are made for contributions of magazines and books from the Reformed Churches of America. We, here in America, with our abundant blessings, too often forget our foreign brothers, who are giving their very life for the advancement of God's Kingdom." Perhaps this will suggest to some of our readers a share in providing that much needed automobile for Pastor Stule.

Marilyn Jean Herber, aged 1 year, 2 months and 1 day, the lovely little daughter of Rev. and Mrs. H. J. Herber, of Orwigsburg, Pa., passed on into the presence of Him who said, "Suffer little children to come unto Me and forbid them not." She had been a very active child and unaccustomed to sickness until she took sick very suddenly with that dreaded disease known as meningitis. For a little more than a year she had brightened the home of her parents and her pleasant and lovely life gave promise of future service. The interest and sympathy manifested by the congregation and the community is seldom surpassed. It was a beautiful portrayal of the Christian religion. There is a splendid spirit of brotherhood in the Church which comes to the surface at such times. Although her life here below was very brief, we thank God for her lovely little life and feel she has had a mission in life. Rev. H. Jerome Leinbach, of Schuylkill Haven, preached the funeral sermon. Rev. Masser, a Lutheran minister of the town, and Rev. Eby, of the Evangelical Church, assisted. She was buried in St. John's Cemetery.

An exchange of pulpits in Pittsburgh and vicinity has been arranged, and the following ministers will preach at St. Luke's Church, Braddock, Pa., Rev. J. A. Borger, pastor: Feb. 24, Rev. I. S. Hawn; Mar. 1, Rev. W. H. Landis; Mar. 8, Rev. F. L. Kerr; Mar. 15, Rev. J. A. Yount; Mar. 22, Rev. H. L. Krause; Mar. 29, Rev.

H. N. Bassler, D. D. The first annual Father and Son Banquet was held at St. Luke's, Braddock, Feb. 21, in the basement of the Church. 53 men and boys sat down to the sumptuous feast, interspersed with mass singing, music by the Braddock Gospel Male Quartet, piano solo by a son and a piano duet by a father and son. The main address of the occasion was delivered, very appropriately for the occasion, by Rev. Thomas H. Charlesworth, D. D., pastor of the First M. E. Church of Braddock. Some fine impromptu speeches were made by several fathers and sons present. The Mission Circle of the congregation had charge of the kitchen and tables. The occasion was under the auspices of the Men's Brotherhood. St. Luke's is outgrowing its quarters for occasions of this kind, because twice as many tickets could have been sold if there had been room for table capacity. On the evening of Jan. 15, a large crowd attended services when Braddock Field Lodge, No. 529, I. O. O. F., attended in a body. The sermon was preached by the pastor.

Calvary Church, Philadelphia, Dr. F. H. Fisher, pastor, is again stressing the Lenten season as the soul-cleansing, heart-searching season in our Church life; the period of giving for the spiritual benefit of others through the influence of Christ's Church and the spread of His Gospel and Kingdom on earth. In accordance with a custom for many years special Lenten services are held every Thursday evening, the community is canvassed, the people are urged to attend the special services, the catechism of the young people is emphasized, a special committee appointed by the pastor as a lookout committee for new members on Easter, the publicity committee of the consistory send the self-denial offering envelopes to every member of the Church for enclosing their daily self-denial offering, to be placed on the altar on Easter morning. The entire offering is used toward paying the Apportionment. The following are the speakers at the special Lenten community services Thursday evenings Mar. 1, Rev. David Lockart; Mar. 8, Rev. C. E. Schaeffer, D. D.; Mar. 15, Rev. J. M. S. Isenberg, D. D.; Mar. 22, Rev. Allan S. Meek; Mar. 29, Rev. A. R. Bartholomew, D. D. March 25th, Sunday evening, at 7. 45 P. M., Calvary choir will render the "Crucifixion," by Stainer. April 1st, Palm Sunday, confirmation, baptism and reception of members. April 6th, Good Friday, preparatory services. April 8th, Easter Sunday, Holy Communion.

(Additional News in Brief on Page 18)

THE LAST PASTORAL LETTER WRITTEN BY DR. KREMER

To the Members of Salem Church:

Dear Friends: It is beyond my ability properly to express to you my appreciation of and thanks for your sympathy, prayers, and great kindness in sending me to Florida in the hope that I may regain my strength. I accept your gift and interest in my welfare as an evidence of your own goodness and love, and I pray that, if I become strong and well, I may show my

CHURCH FURNITURE



*Revolving Missal Stand
of Brass*

For an Easter Offering to the Church

Brass furnishings, made to DeLong standards of quality and design, make acceptable Easter offerings to the church.

Our new catalog illustrates brass and carved-wood crosses, brass missal stands—revolving and stationary—brass vases, brass offering plates, and baptismal fonts of carved wood and marble.

Address Department C.

DE LONG FURNITURE Co

1505 Race Street, Philadelphia, Pa.

gratitude by more earnest work and closer application to reading and prayer for your welfare. The season of Lent is drawing near. Every member of the congregation will be furnished with a "Self-denial" envelope, to afford you an opportunity to make a daily offering for Salem Church. Put the envelope in a convenient place, and, beginning on Ash Wednesday, February 22, deposit a gift of money daily in the envelope, and bring the same, and drop it

By far the best Bible Dictionary for every day use—Amos R. Wells, Litt.D., LL.D.



PELOUBET'S BIBLE DICTIONARY

By REV. F. N. PELOUBET

Founder "Notes on the International Sunday School Lessons"

LATEST and MOST UP-TO-DATE BIBLE DICTIONARY Published

This Dictionary is the latest and best single volume Bible Dictionary published. It brings to the great body of teachers and intelligent Christian households, a work fully abreast of the latest modern scholarship, illuminated from every possible source that can aid the ordinary reader to know and love and understand the word of God.

MAKES THE BIBLE PLAIN TO EVERY READER

It enables anyone to understand every passage in the Bible. In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc.

Cloth. 812 pages. 508 Illustrations. 14 Maps. Price, \$2.50

Book & Bible Publishers

THE JOHN C. WINSTON COMPANY

412 Winston Bldg., Phila.

on the collection plates on Easter. With the daily deposit of your money offer a prayer for our Church. A short suggested form of prayer is herewith printed. But whatever the form let your prayer be the lifting up of your heart and voice to God. The Easter offering is for our own Church. When I was on the "Cameronia" a collection was taken at the Sunday services for the widows and orphans of sailors. While I was asking myself, How much can I give? a bright and attractive young lady whom I had seen greatly enjoying herself at a dance the evening before, came to a friend of hers, and said: "I'll have to borrow from you;" then as the purse was opened she said, "Give me the smallest coin you have." I thought, what little you know of one of the greatest luxuries of life. To be blest with the ability to give liberally to a good cause and to withhold that which is meet, is to deprive ourselves of the privilege of helping a kind and merciful God in the distribution of His blessings. Friends! The cause is a worthy one; the need is here; expenses are heavy; and the opportunity is before you. We hope that those of the Sunday School who would not otherwise receive an envelope will take one. The Church is, of course, ready to do all it can for the Sunday School, regarding it as the nursery of the Church. But when a concerted effort is made to meet the expenses of the Church, the members of the School will be benefitted if they, individually, or as classes, follow the generous impulse to remember their spiritual mother, who has provided so much for them. Let us, then, one and all, during the Season of Lent, give a daily offering to and offer a prayer for our Salem Church.

During Lent services will be held Wednesday and Friday evenings at 7.45 o'clock. As the congregation is engaged in a daily offering no collection will be taken on Friday. The collection on Wednesday is for the poor. I am taking the liberty to give you for the Lenten text one I often repeat to myself as found in the first chapter of the Epistle to the Colossians: "Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the Kingdom of His dear Son, in Whom we have redemption, through His blood, even the forgiveness of sin." Here are set before us the sufferings of our Savior, its blessed results to believers, and the love and mercy of God as their source. Meditation under the guidance of this text will help us to keep our gratitude to God in the midst of our sorrows, live more closely in fellowship with our Redeemer, and rejoice

G I F T BIBLES

For Confirmations, Easter, Mother's Day and Children's Day

New Winston "International" PERFECTION TYPE BIBLE SELF-PRONOUNCING
Comprising the King James or Authorized Version of the Old and New Testaments
A HAND BIBLE, WITH THE LARGE, CLEAR, EASILY READ TYPE OF A PULPIT BIBLE
For Pulpit and Lectern, for School Reading Desk and Lodge Altar. The small light weight Bible with its large type specially adapts the Perfection Type Bible to every use where a large, clear type is desirable. Also issued in styles specially fitted for every use. **For the Home, for Aged Persons, or Those with Impaired Eyesight.** The Perfection Type Bible is especially adapted for home devotional reading.

SPECIMEN OF TYPE. Size Only 6 x 8 Inches, 1 1/2 Inch Thick
THE book of the generation of Jē'sus Chrīst, the son of Dā'vid, the son of Ā'brā-hām. **11** And Jō-sī'as begat Jēch-o-nī'as and his brethren, about the time they were carried away
No. 6953 **Rich Cloth**, round corners, red edges. \$1.00
No. 6972 **French Morocco**, limp, round corners, red under gold edges, headband and marker. 6.00
No. 6975 **Persian Morocco**, limp, leather lined, rolled gold square, round corners, red under gold edges, silk headband and marker. 7.50
INDIA PAPER EDITION—The Smallest and Lightest Weight Large Type Bible Published
No. 6972X **French Morocco**, limp, round corners, red under gold edges, headband and marker. \$8.25

NEW TESTAMENT
No. 90 **Cloth**, round corners, red edges. \$1.35
No. 92 **French Morocco**, limp, red under gold edges. 2.75

NEW TESTAMENT AND PSALMS
No. 192 **French Morocco**, limp, red under gold edges. \$3.00
No. 194 **French Morocco**, divinity circuit (overlapping covers), red under gold edges. 3.65
SPECIAL GIFT EDITION—WITH PSALMS
No. 90M **Rich Purple Cloth**, round corners, red under gold edges, silk marker. \$2.00

BEAUTIFUL WHITE BIBLE—WASHABLE
SPECIMEN OF TYPE
1 CHAPTER 1
1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misdeeming thoughts are satisfied.
THE book of the generation of Jē'sus Chrīst, the son of Dā'vid, the son of Ā'brā-hām. **17** So all the generations from Ā'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'yl-on are fourteen generations; and from the carrying away into Bāb'yl-on unto Christ are four-
No. 26 **White**, Peerless type, bound in white leather that can be wiped off with damp cloth, limp, gilt edges. In white gift box. \$2.50

PUBLICATION & SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH IN THE U. S.
SCHAFF BUILDING 1505 RACE ST. PHILADELPHIA, PA.

in His victory over death and sin, in the celebration of His Resurrection. May God graciously bless and strengthen each one of you, in His might, according to His glorious power, unto all patience and long-suffering with joyfulness. Daily I shall think and pray for the congregation, and if it be the will of our Father in Heaven, shall return to you with new strength for my duties and increased love for my work among a generous and warm-hearted body of parishioners.

Affectionately yours,
ELLIS N. KREMER.
Parsonage, Feb. 9, 1928.

A Suggested Prayer for Lent
Our Heavenly Father! We thank Thee for Thy blessings. We pray Thee to bless our Church; its Sunday School, its Societies; its Choirs; its Sexton, Consistory, Vestry and Pastor. Give Thy favor and love to the sick and afflicted that their mourning may be turned into joy. May love for Thee and for our fellowmen rule our hearts and wills; and may Thy Holy Spirit move us to liberality and faithfulness to our dear Church. We beg this, with the forgiveness of our sins, through the grace of our Savior and in His name. Amen.

Home and Young Folks

Birthday Greetings

By Alliene S. DeChant

Guess what! Guess what!
Your Birthday Lady is an aunt again!
She's been an aunt two times before
But this is "kinda" diff'rent.
You see, she was in Japan
When Ned and Margery came.
And pictures of 'em made her cry.

Just twenty-six hours' old he was
When first I spied him,
My 'most nine pounds o' nephew.
I held him too, just as
Long as Nurse would let me.
His hair, just now, is mostly fuzz

I like to feel its silkiness.
His eye are blue
And when new tears are in them
The blue is deeper still.
His nose is—
Well—just the kind o' nose
That grows
Above two lips that meet in smiles
And sometimes pucker up a bit.
His feet? They're large—
Fingers! 'Tis nice to have them
Play in mine and take tight
Hold of my big thumb.

Someday when he plays football
At Mercersburg or F. & M.
I'll whisper to him how sweet
He looked in his "Baby DeChant" basket
In the hospital room marked

"No visitors"
When he was eight pounds eight.

P. S.—His name is John Albert. And he's goin' to live in the nice, new parsonage at Lewistown, Maryland.

P. S. 2—The third day of this very month was Dolls' Festival Day for the girls of Japan. Peep at the "Children's Corner" in our March "Outlook of Missions" and see the s'prise picture and story I have there for you.

P. S. 3—We're growing fast,—faster even than John Robert: Mrs. Alfred J. Herman has sent us 75 new members, 40 from the Transfer Sunday School, 34 from New Hamburg, and her little niece, Vera Jane List, of McKeesport, "who has almost mastered the intricacies of telling time!" And Mrs. Herman needs 25 more

cards. And then, besides all these, we have received 15 new members from Taneytown, 16 from Lancaster, and 3 from Nescopeck. Gladly do we welcome each and every one of these new members! Oh! Yes! And we have another new member: Olivia Bell Garber, of Timberville, Va. Mrs. S. A. Shutters sent me her Birthday card. She was born May 25, 1927, Olivia Bell was, so she'll have a long time to be a Club member, won't she? All of these bring our total up to 7,627.

P. S. 4—(last time)—Watch for a s'prise next week,—a s'prise we've never had before.

Little Willie was missed by his mother one day for some time, and when he reappeared she asked: "Where have you been, my pet?"

"Playing postman," replied her "pet." "I gave letters to all the houses in our street. Real letters, too."

"Where on earth did you get them?" questioned his mother.

"They were those old ones in your wardrobe drawer, tied up with ribbon," was the innocent reply.

"I understand that after waiting twenty years she married a struggling young man."

"Yes, poor chap. He struggled the best he knew how, but she landed him."

Little six-year-old Harry was asked by his Sunday School teacher: "And, Harry, what are you going to give your darling little brother for Christmas this year?" "I dunno," said Harry; "I gave him the measles last year."

CONNECTIONS

Rose Brooks

Though very early spring, it was so hot by the brook in the little rocky ravine back of the house that Peter lost interest even in trying to make his latest water wheel go.

"Come on, Bob," said he to his collie, who, red tongue lolling, agreed with Peter as to the heat. "Come on, let's go up on the back porch. There's always some kind of a breeze there, even if it's only a little one." And toward the house they headed.

Sure enough, on the shady back porch there was a breeze, and there sat Mother in a cool green dress, darning stockings.

"Too hot in the sun?" she looked up to ask, as Peter and Bob came in the screen door.

Bob curled up under the hammock the minute that Peter curled up in it, and for a little while nobody spoke except a flashing golden oriole that darted through the trees, singing as if his little heart would burst for joy.

"He doesn't mind if it's hot, does he?" said Peter lazily. "See, Mother, he's our very own oriole that comes every year, and he going to use his last year's nest again."

"I've heard him all the morning," said Mother. "He's a happy bird, isn't he?" She turned her eyes to the topmost branch of a big oak, where all through winter storms a bird's nest had bravely clung.

"I s'pose he mends it up every year," murmured Peter.

"He must," said Mother. "Such a high cradle for baby birds, but it's deep and safe. Inside, it's probably lined with something warm and soft and comfy."

"With what?" asked Peter.

"I don't know exactly what," said Mother, whose vagueness in matters of real interest was always a disappointment to Peter.

"I wish I knew," persisted Peter.

After a silence, during which Bob went sound asleep, while Peter opened and shut his eyes repeatedly, he asked suddenly and with great interest, "Mother, where do the round pieces of stocking go when a hole comes?" Mother's needle was weaving a net darn on an enormous hole in the knee of one of his stockings.

"I'm sure I don't know," said Mother, smiling at him. "But wherever they go, there must be a great many of them, mustn't there? Think of all the holes I darn every week in your stockings, and you're only one little boy out of all the millions of little boys in the world."

There it was again—Mother's vagueness.

"I wish I knew," said Peter again. You've no idea how many times a day Peter made that very same remark, because, you see, he really did want to know the answers to so many interesting questions, and no one ever seemed to know exactly.

This time, the second he said, "I wish I knew," the oriole burst into his rollicking song again, and suddenly Peter knew it wasn't a song at all, but the gayest of gay laughter.

"Why, I never knew the difference before," thought Peter. "And talk, too!" Mr. Oriole, darting from tree to tree like a golden sunbeam, sang his four unchanging notes, which Peter was astonished to find he understood perfectly.

"I know, Pe-ter! I know, Pe-ter!" sang Mr. Oriole again and again.

"I believe he does!" thought Peter; but before he could roll out of the hammock to run out to talk to Mr. Oriole more intimately, he looked toward Mother and saw the most surprising sight in the world. With her bright, sharp scissors, Mother was trimming off the jagged edges of a hole in one of his own stockings, and as the little scraps fell to the floor— But that was it, they didn't fall to the floor; for close beside Mother's chair, face anxiously upturned, and the tiniest of tiny aprons outspread, stood a fairy person who was dressed surprisingly like Mr. Oriole.

"Hush!" warned the fairy person, in answer to Peter's unspoken question. Did you know that the pleasantest thing about fairy persons is that they answer your questions before you can ask them? "Hush! It's high time you knew all about it. Wait till I catch every scrap, and I'll tell you." Snip, snip, went Mother's scissors, and down fell the black scraps into the fairy person's apron. As soon as Mother's shiny needle began to darn, the fairy person, knowing there would be no more scraps that time, came to perch on the edge of Peter's hammock.

"She didn't know you were there!" exclaimed Peter, feeling not the least shyness, but complete understanding.

"They never do," said the fairy person, laughing. "I was on my way up to Mr. Oriole's nest when I saw her; so I'm waiting for all her nice soft scraps, too. At this time of year we need every scrap we can get. There are nests and nests, more than you can imagine, and that's a good many."

"On your way with what?" asked Peter, eyeing the fairy person's bulging apron with the greatest curiosity.

Holding out the corners of her apron, what do you suppose she showed Peter? Ever and ever so many little round pieces, not holes, because holes aren't pieces, but pieces that had left holes behind them in ever and ever so many little stockings. White pieces, brown pieces, but mostly black pieces.

"That's just what I've wanted and wanted to know," said Peter; and added, "They were having an awfully good time—the children, I mean—when you found these; weren't they?"

"The best kind of time. Creeping around nursery floors, climbing trees, sliding over rocks."

"Of course," agreed Peter. "Holes always come when you're having the most fun. But birds don't come till spring, and holes come in winter, too."

"Do you think we'd begin to have enough pieces ready in the spring, if we didn't save every scrap all winter, too? As it is, there are barely enough to go around. Have you the least idea how many baby birds need soft-lined cradles? We love the birds, and help them as much as we can."

"I love them, too," said Peter wistfully. "But I can't fly up to their nests and give them hole-pieces as you do."

"But you wear out the hole-pieces!" said the fairy person. "You're one of our very best children to supply us with hole-pieces. That's really the reason I told you."

At that, Mother snipped her thread and dropped her thimble into her basket.

"No more scraps today," said the fairy person, and away she flew; and to Peter she looked exactly like Mr. Oriole himself.

"I s'pose she dresses like him, so that everybody will think she's a bird! Probably other fairy persons dress like robins and woodpeckers and all the rest, just to fool people!" Peter's thoughts spun on.

"Well!" Mother was saying, "It must be time for luncheon. I'll gather up my scraps and bring some bread and milk out here."

"Now she'll know!" thought Peter. "How can she help knowing when she sees there aren't any scraps?"

But Mother didn't seem surprised at all. "What a fine breeze!" was what she said. "What a fine breeze to blow all my scraps and threads away." Just as if nothing amazing had happened!

"Even Bob knows!" thought Peter; for there was Bob, now far from asleep, sitting erect, and staring fixedly straight at Mr. Oriole's nest.

"Do you mind darning stockings, Mother? Do you mind when the holes are pretty big? I won't make any on purpose, but they do come; and I thought maybe you wouldn't mind if you knew that every hole helps the birds."

It was on the tip of Peter's tongue to tell Mother the whole thrilling story; but just in time he remembered she never would be able to see the fairy person, even if he told her all about her. Hadn't the fairy person said so herself? Some things you simply cannot explain to a grown-up.

Mother laughed almost as gayly as Mr. Oriole himself, and said: "That's the greatest help in the world! I've never told a soul, but I've always hated to darn stockings; but if it helps the birds, that makes it an entirely different matter."

"It's very closely connected with birds!" said Peter, using big words, as he always did when he was most in earnest.

"Just my theory exactly," said Mother, still laughing, "that everything in the world is connected, if we can only see how. So if darning is connected with happy singing birds, hereafter I'll sing as I darn." Basket in hand, she stooped over the hammock and kissed Peter's puzzled face.

"Don't tell me how it's connected, Peter," she whispered. "I promise I believe it's true without your telling me!" And Peter gave a great sigh of content and realized that some grown-ups are very, very different from other grown-ups.

(All Rights Reserved)

THE PASTOR SAYS

By John Andrew Holmes

Our peace and security depend not so much upon our storing up bullets over here for foreigners as upon our storing up love over there for ourselves.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

JOHN WESLEY

Text, John 1:6, "There came a man, sent from God, whose name was John."

In telling you last week about the long list of illustrious men born in February, I was led to look over the number of those born in March. I found that the list of famous persons born in this month is not nearly so large as that of last month.

The month starts out with the birthday of William Dean Howells, American novelist. Three of our presidents were born in March: Andrew Jackson, James Madison, and S. Grover Cleveland. The last of these three is the only president who served two terms with another president between them, namely, Benjamin Harrison. The distinguished American citizen and Christian gentleman, who tried oftener than any other American to be president, without succeeding, William Jennings Bryan, was also born in March.

This month gave birth to a number of scientists, among whom are Alexander Graham Bell, the inventor of the telephone, after whom it is called "the Bell Telephone;" Joseph Priestly, English chemist and Nonconformist minister; Hugh Edwin Strickland and Adam Sedgwick, English geologists; Richard A. Proctor, British astronomer; Wilhelm Konrad Rontgen, German Physicist, who discovered the so-called Rontgen rays, which he named "X-rays," in view of the uncertainty existing as to their nature; Pierre Simon Laplace, French mathematician and astronomer; and John Fiske, American historical, philosophical, and scientific writer.

Among other noted persons born in March are Karl Schurz, Theodore Noldeke, Phil. Sheridan, E. P. Roe, Thomas Chalmers, Jean Ingelow, David Livingstone, Andrew P. Peabody, Tobias George Smollet, Henrik Ibsen, Johann Paul Friedrich Richter, Augustus Hermann Francke, John Sebastian Bach, Schuyler Colfax, Alfred Milner, Edward Bellamy, Albrecht Ritschl, William E. H. Lecky, John Lightfoot, Friedrich A. G. Tholuck, Rene Descartes, Franz Joseph Haydn, Herman Hupfeld, and Andrew Lang.

But all this is only by the way. I am going to tell you today about a man who was not born in March but in June, two hundred and twenty-five years ago. If you will look in your Church Almanac, you will find these words in connection with March 2, "John Wesley, 1791." You might think that had reference to his birth, but on the contrary, it is the date of his death.

Our text has reference to John the Baptist, as did our text for last week. "Many shall rejoice at his birth." But this is no abuse of the texts. John Wesley was just as truly sent from God as was John the Baptist, and many rejoiced because of the birth of John Wesley as the angel said they would rejoice at the birth of John the Baptist.

These texts can also be made to apply to you, if you will make the most of your life. Your name may not be John or Elizabeth, but you are also sent into the world from God for some purpose, just as truly as were these persons, and if you will fulfil that purpose many will rejoice that you were born.

You remember that Abraham Lincoln's mother said to him on her deathbed: "I am going to leave you, Abe,—and, oh, how hard it is to part with you. I know that you will be a good boy; that you will be kind to Sarah and your father. I want you to live as I have taught you, and to love your Heavenly Father. I am thankful God gave you to us. Love everybody, hinder nobody, never lie, never drink, and

the world will be glad some day that you were born." How wonderfully this last prophecy has been fulfilled was again shown when Lincoln's birthday was celebrated last month.

The same is true of John Wesley, and of all good men and women. John Wesley was the fifteenth child of Samuel and Susanna Wesley, and was born at Epworth, England, June 17, 1703.

His father was ordained in 1689, and the same year married Susanna, youngest daughter of Dr. Samuel Annesley, vicar of St. Giles, Cripplegate. They moved to Epworth in 1697. They had nineteen children, of whom eight died in infancy. His lawless parishioners could not endure his faithful preaching, and in 1705 he was confined in Lincoln Castle for a small debt. In 1709 his parsonage burned to the ground, and with it perished a valuable manual which Mrs. Wesley was writing for the benefit of her children. Samuel Wesley was a busy author, and wrote a number of books, poetry as well as prose. He died at Epworth in 1735, when John was thirty-two years old.

Susanna Wesley was a remarkable woman, and it is said that her training laid the foundation of John Wesley's character, and of her other children, whose teacher she was. When John was six years old, she wrote to an older son, Samuel Wesley, then nineteen years of age: "There is nothing I now desire to live for, but to do some small service for my children; that, as I have brought them into the world, I may if it please God, be an instrument of doing good to their souls."

His brother, Charles Wesley, the eighteenth child, was born in 1707, and was saved from the fire of 1709 by his nurse. After his conversion in 1738, he became the poet of the Evangelical Revival, and wrote about 6500 hymns in all, even dictating a hymn to his wife on his death-bed.

John Wesley went to Oxford at the age of seventeen. His health was poor and he found it hard to keep out of debt, but he made good use of his opportunities. In the fall of 1725 he was ordained deacon, and the next spring he was elected fellow of Lincoln. He began to take a deeper interest in religion, and organized the Holy Club, which was composed of young men who like himself were interested in religion.

They read the Greek Testament, fasted on Wednesday and Friday, and received the Lord's Supper every week. Some one said about this Club: "Here is a new set of Methodists sprung up." The name quickly spread through the university and lives to this day.

After their father died, John and Charles Wesley came to America and did some preaching in Georgia. On the ship while crossing the ocean and in Savannah, Georgia, John met some Moravians who made a deep impression upon him by their strong faith in God and their piety.

On Wednesday evening, May 24, 1738, while Wesley was attending a meeting in England, he felt a change coming over him, which made him a different man. He had found the peace for which he had long sought. One of the English historians says that that night formed an epoch in English history, and that the experience which Wesley then had was the true source of English Methodism.

Wesley began to preach in the open air as Whitefield had done, and made a great impression upon the people. For several years he confined his work chiefly to London and Bristol and to the towns and villages which lay between them. He organized his work well so that it was in a good condition to continue after he was gone.

He travelled more extensively in his preaching tours, and kept an account of his preaching experiences in his famous "Journal," which some one has called

"the most amazing record of human exertion ever penned by man."

Wesley lived to see his work appreciated. During the last three years of his life he reaped the harvest he had sown, and many honors were heaped upon him. He reached the ripe age of almost eighty-eight years. His remains were laid to rest in the grave-yard behind City Road chapel. His greatest monument is the Methodist Church with its millions of members scattered all over the world.

ANSWERS TO "THESE CANS"

Puzzle in last week's issue: 1. candy; 2. candle; 3. canary; 4. canoe; 5. canvas; 6. cannon; 7. canopy; 8. canteloupe; 9. canyon; 10. candidate; 11. candid; 12. canal.

STINGS

1. A sting that cures fatigue?
2. A sting that cures hunger?
3. A sting that cleans your room?
4. A sting that cooks your meat?
5. A sting that makes you laugh?
6. A sting that comes from vain people?
7. A sting that injures your knife?
8. A sting that browns your bread?
9. A sting that makes you like a book?
10. A sting that shopkeepers dislike?

DAD

Who is it we sometimes ignore?—Dad.
Who's getting old and stiff and sore?—Dad.

Who stays at home when all are gone,
Does all the chores and mows the lawn,
And always has his old clothes on?—Dad.

Who's had a lot of life's hard knocks?—Dad.

Who's always wearing old swiss socks?—Dad.

Who nursed the family thru their ills,
Supplies the food, the clothes, the frills,
And then each month pays all the bills?—Dad.

Who toils and slaves from morn till night?—Dad.

Who's nearly always in the right?—Dad.
Who starts to rave, and rant and tear,
When putting on his underwear,
To find not one lone button there?—Dad.

Who is the one that's proud of you?—Dad.
Who cheers you up when feelin' blue?—Dad.

Just comfort him while yet you may,
And when he's in his home of clay,
There place a stone, and on it say:—
"Dad." —Ex.



Bible Thought This Week

THE BURDEN BEARER:

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.—Psa. 55:22.

Family Altar Column

The Rev. Dr. Frank Grether

March 5-11

Thought: "I am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall not thirst anymore." John 6:35.

Hymn: "Sweet the Moments, Rich in Blessing."

March 5, Monday—Jesus Feeds the Multitude. Mark 6:31-44.

In the distracting rush and roar of humanity we need rest and recuperation. So we all like to get out into the wilderness, to the woods and waters, "far from the

madding crowd's ignoble strife;" but like the hermits of old, we are too apt to take the world along or to attract it thither. The disciples needed separation from the multitude and rest. They had not leisure so much as to eat. Hence across the sea to the wilderness Jesus took them, but the multitudes found them even there. Jesus had compassion on them. Nor were they inclined to leave, but stayed with Him to the close of day and had to be fed. And Jesus fed them. Whence had all these people come? They ran in their eagerness to outgo the vessel and see where Jesus would land. There were so many because they were on their way to Jerusalem to eat the Paschal Lamb (John 6:4); and here they found the Lamb of God, the true Paschal Lamb (John 19:36), about whom they were to learn more in due season. They reclined on the greensward, for there was much grass there (John 6:10), and they enjoyed such an outdoor banquet as would have delighted us all.

Prayer: Dear Lord, we praise Thee for Thy goodness, and for Thy wonderful works to the children of men; for Thou satisfiest the longing soul, and fillest the hungry soul with goodness. Help us, we pray Thee, to possess our souls in quietness by living in fellowship with Thee, the source of all life and power, that we may be strong in the Lord and in the power of His might. Amen.

March 6, Tuesday—Jesus Feeds the Four Thousand. Mark 8:1-10.

These 4,000 had stayed with Jesus for three days. Now their provisions were exhausted, and Jesus had compassion upon them, neither would He dismiss them fasting lest they faint on the way, for some had come from afar and would have to go far before they reached their homes. How pleasant it must have been to be with Jesus! He had fed their souls with words of life, now He fed also their bodies. What excited and pleasant conversation they had as the groups stayed together or went on their way discussing the wonderful words and works of Jesus! We must have time for digestion. To hurry out of the Church and let the world rush into our minds after services and immediately to forget all the good lessons we were taught, is wrong. Our forefathers got down their Bibles and hymn books and re read the text, the Scripture lesson and the hymns to deepen the impression they had received in the sanctuary, to confirm their faith, and to enrich their spiritual life.

Prayer: Abide with us, O Lord, and have compassion on us. Thou knowest our every need. Thou knowest it better than we do. Keep us from worldly-mindedness and all those distractions that disturb our souls and draw us from Thee. Amen.

March 7, Wednesday—Jesus the Bread of Life. John 6:22-35.

The 5,000 He had dismissed after feeding them on the loaves and fishes found Him again. "Ye seek Me, because you did eat of the loaves and were filled," Jesus tells them; "labor not for the meat which perisheth, but that which endureth unto everlasting life." The spiritual food He desired to give them was vastly more important than the loaves and than the manna their fathers had eaten in the desert and considered bread from heaven. Labor, He had said, so they inquired about that labor, how to work the works of God. He instructed them as to the one great work of God, namely, faith, a work which God Himself works in the heart, "That ye believe on Him whom He hath sent." This unifies all our spiritual aspirations and all our efforts to work out our salvation by uniting us with the one and only source of life. Faith in Christ Jesus nourishes the soul unto everlasting life. "The bread of God is He which cometh down from above and giveth life"—not to the Jews only—"but to the world."

Prayer: Lord, increase our faith; give us always this bread of life. Thou knowest how anxious we are for our bodily welfare, but how rarely and little we think of the welfare of our souls. Create in us a living faith that we may find in Thee that spiritual nourishment we so sadly need, and finding that, have everlasting life. Amen.

March 8, Thursday—Israel's Typical Manna. Exodus 16:13-20.

Man hu, what is it? the Israelites inquired. The round, white and sweet kernels that covered the ground after the dew had vanished was a puzzle to them. It was the bread which the Lord gave them. Each could gather according to his needs, nor did the greedy who collected more than their share profit by it, for the next morning it was spoiled. Day by day they received their bread as the Lord gave it, and were to be content. "Give us day by day our daily bread," the Lord taught us to pray (Luke 11:3). And what is more, He taught us that He Himself is the bread of life. If we have Him, we have all we need, and each of us can have according to his capacity (Mark 4:24). Rabbi Baack in his history of the Jews disparages Christianity by claiming that only the poor and despised accepted Jesus. Be it so. They felt their need of a Savior, they hungered and thirsted after righteousness—and they were filled.

Prayer: How marvelous are Thy works, O God! As day by day Thou didst feed the children of Israel on their long journey through the desert, feed us day by day with the Bread of Life on our pilgrimage here below. As Thou satisfiest the desires of every living thing, satisfy the desires of our souls, and fill us with sweet contentment and peace through Jesus Christ, our Lord. Amen.

March 9, Friday—The Parable of the Great Supper. Luke 14:15-24.

God sent His servant, and this servant was His Son, to call the Jews, long, long before invited, to the supper of the Messiah. Supper waiting; the guests unwilling to come. They preferred their farms, oxen and wives to the spiritual feast of God. So the servant was sent out into the streets and lanes to pick up such guests as He could find. Poor houseless creatures, the maimed and the halt hobbling along, the blind being led, came crowding to the palace. They in their dire need were willing to accept the invitation. How they stared at the splendor and luxury of the banquet hall! "Yet there is room," the servant reported, and then was sent out of the city (Israel) to the highways and hedges, where the beggars hang up their clothes to dry. These were the Gentiles, already beginning to cry after the Son of David. "My house shall be filled," saith the Lord. O my friend, are we so rich and self-satisfied as to scorn the supper of the living God? How can we neglect so great a salvation?

Prayer: What a favor is this, O God, that we poor, lost sinners are invited by Thee and Thy Son to share the good things of Thy house! Our hearts overflow with joy as we think of Thy goodness. As Thou hast called us out of the darkness and shadow of death to Thy marvelous light, send forth Thy messengers of salvation to the uttermost parts of the earth, that the Gentiles shall come to Thy light and kings to the brightness of Thy rising. Amen.

March 10, Saturday—Jesus Eats With Publicans and Sinners. Matthew 9:9-13.

In the parable of yesterday we saw the rich rejecting, and the poor accepting the invitation to the great supper. Today we see the Savior eating with the publicans and sinners. How could He so degrade Himself? thought the Pharisees. In their self-righteousness they felt no need of a Savior. They were like the men who had

land, oxen and wives, and so despised the great supper. The publicans and sinners wear the poor, the maimed, the halt, the blind, who felt honored by the condescension and kindness of Jesus, and could hardly comprehend why such as they should be so highly exalted. One little word expresses the ways of God with sinful men: GRACE. Are you sick? "I am the Lord that healeth thee" (Exodus 15:26). Are you a sinner? Jesus came to call sinners to repentance. "Repent and believe, and thou shalt be saved." But if you are encased in the hard shell of your own superlative goodness, may God take pity on your soul.

Prayer: We give thanks to Thee, O merciful God, that Thou art willing to save all who call upon Thy name. Oh, help us by believing on our Lord Jesus Christ to make our calling and election sure, and to enjoy that peace of mind which only Thy grace can impart. To Thee for Thy exceeding great mercy be glory and honor forever. Amen.

March 11, Sunday—Jehovah's Care for His Flock. Ezekiel 34:11-16.

The shepherd loves his sheep, and will lay down his life for them. He guards them from their enemies, as David rescued his sheep from the lion and the bear. He watches over them by night. He leads them to green pastures. He searches for them long and patiently when they have gone astray. He binds up their wounds. He carries the lambs in his bosom. When he is with them they are so secure that they dwell safely in the wilderness and sleep in the woods (Ezekiel 40:25). The Lord is my shepherd. For me He does all this, and much more. He is the chief Shepherd; and He wants us to be His helpers. "Take heed unto yourselves, and to all the flock" is the exhortation of St. Paul to the elders of Ephesus; and to the elders of Asia Minor St. Peter writes: "Feed the flock of God, being an example to the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And our missionaries are the helpers of the chief Shepherd who sends them to the dark regions of the earth where millions are perishing for want of the Good Shepherd.

Prayer: Praise and thanksgiving to Thee, O Thou God of love, that Thou hast given us Thine only begotten Son to be our Shepherd, to rescue us from death and perdition, to feed us and care for us till in heaven above He shall lead us to the living fountains of waters where we shall dwell in security and peace forever. Amen.

"Did you give the penny to the monkey, dear?"

"Yes, mamma."

"And what did the monkey do with it?"

"He gave it to his father who played the organ."

A KANSAS EDITOR SAYS—

Almost anyone can be an Editor. All the Editor has to do is to sit at a desk, 6 days a week, 4 weeks in a month, and 12 months in a year, and "edit" such stuff as this:

Mrs. Jones, of Cactus Creek, let a can-opener slip and cut herself in the pantry.

A mischievous boy at Picketown threw a stone and cut Mr. Pike in the alley last Tuesday.

Joe Doe climbed on the roof of his home last week, looking for a leak. He fell, striking himself on the back porch.

While Harold Green was escorting Miss Violet Wise from the Church social, last Saturday night, a savage dog attacked them and bit Mr. Green on the public square.

Isaiah Trimmer, of Running Creek, was playing with a cat on Friday when it scratched him on the veranda.

Mr. Frong, while harnessing a broncho last Saturday, was kicked just south of his corn-crib.

ADDITIONAL NEWS IN BRIEF

(Continued from earlier pages)

In Deep Creek Charge, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, the 3rd annual congregational meeting was held in Frieden's Church, Jan. 18, when very favorable reports were given and a budget of \$2,400 was adopted for the year. Special Lenten services will be conducted by the pastor in the Hegins Church on alternate Wednesday evenings, at 7.30.

The regular monthly meeting of the Cedar Crest College Club of Philadelphia was held on Feb. 14 at the home of Mrs. Edwin Gotwals, Lansdale, who was hostess with Mrs. Moyer and Mrs. Sayres. A luncheon and social time were greatly enjoyed. The next meeting is being held March 1, in the auditorium of the Strawbridge and Clothier store.

That every congregation of the Reformed Church in the United States may do its utmost to further the work of the Kingdom of God, it has appropriately been arranged that the offerings for Stewardship Acknowledgment Week be given toward the Apportionments. Envelopes for these gifts may be had upon request to Executive Secretary William E. Lampe, 316 Schaff Bldg., Phila., Pa.

The 3rd annual dinner of the Women's Union of the Reformed Church of Baltimore was held in Zion Church, Feb. 9, at 6.30 P. M. The program, in charge of Mrs. Robert M. Stahl, included an address by Mr. George Dowe, leader of the Loyalty Crusade, and reports on the Convention for the Cause and Cure of War, by Mrs. A. S. Weber and Miss Zeise. Mrs. J. L. Barnhart is president of the Union.

Foreign Mission Day was observed Feb. 12 in First Church, Mount Pleasant, Pa., Rev. Paul Stonesifer, pastor. Offering, \$77.33. In the evening, lantern slides of the life of Ulrich Zwingli were shown. By a strange error, the announcement of these services in the local papers ran as follows: "Missionary Day is being observed at the Reformed Church on Sunday evening at 7 o'clock, when a reformer of the Church, Ulrich Zwingli, will give stereopticon views and a talk in the Church." We should have been glad to see and hear this great event.

At a special meeting on Feb. 13, the congregation of the Dewey Ave. Church, Rochester, N. Y., Rev. J. Stanley Richards, pastor, unanimously committed itself to a building program, providing for the erection of a unit housing an auditorium, gymnasium and social rooms, the present plant to be converted into a Church School. Actual construction will probably begin in the spring of 1929. A preliminary campaign of personal visitation is to be followed by an intensive community campaign. The estimated cost is \$60,000. 21 new members have been added during the first 9 months of the present pastorate.

In order to pay its Apportionment in full, Zion Church, Ashland, Pa., Dr. I. M. Schaeffer, pastor, usually raises about one-third of its quota on Easter. Wishing to take up an offering for its building fund this Easter, the special Apportionment offering was lifted on Feb. 19, this pre-Easter offering amounting to almost \$800. The S. S. exceeded its Easter offering of last year. Owing to the absence of a number of accessory offerings the total offering fell short only by about \$250 of the usual Easter offering. The Junior Choir, Mrs. A. R. Keim, organist and chorister, rendered an inspiring musical program at the evening service.

The S. S. Association of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, held its best annual banquet in Whitner's Tea Room, on Feb. 18, with an attendance of more than 125. Mrs. Raymond C. Wilson was chairlady of the committee and toastmaster, and Charles R.

Krick introduced the speakers. The pastor delivered the address of welcome, Miss Mildred Runyon, teacher of English in the High School, spoke on "English As It Is Spoke," and Mr. J. H. Hasbrouck, of St. Andrew's Church, spoke on "Loyalty." The vocal solos of Mrs. Dwight Hartman were accompanied by Estelle K. Krick. Paul A. Kramer led the singing, assisted by Harry Wendler at the piano.

The Churches of Chambersburg, Pa., and vicinity will in the near future have a Home Visitation Evangelism under the direction of Dr. A. Earl Kernahan. Rev. Walter R. Gobrecht and his big Church in Chambersburg will be in this campaign. Rev. Wm. L. Mudge, Executive Secretary of the Pennsylvania Council of Churches, writes as follows: "We feel very much encouraged with the situation in Pennsylvania in the sphere of evangelism, and are doing all we can to conserve the best in the different forms of evangelism and may have a State-wide conference in the near future for this purpose."

The congregation of Messiah Church, Phila., Pa., Rev. W. S. Harman, pastor, was deeply impressed by the address of Miss Minerva Weil on Feb. 12. "The Adventure of the Church," by Dr. Cavert, has been used as the Mission Study Book in the Wednesday evening meetings. The 6 weeks course is nearing completion. In addition to this course the Beginners, Primary and Junior Depts. are using respective courses in Mission Study as supplementary studies along with their devotional periods. The Sunday evening meetings have been made attractive by the support of the orchestra. The S. S. is using the graded lessons and is gaining in membership and attendance. A course in advanced training is being given the teachers and officers of the Junior Dept. The pastor is using the Sunday Lessons as the themes for the Sunday evening sermons.

A very welcome visitor to the Schaff Building, Feb. 23, was Mr. G. A. Wagner, of Landisburg, Pa., a brother of the late Rev. S. T. Wagner. Mr. Wagner tells us he is in his 88th year and can still do a full day's plowing. He has been a reader of the "Messenger" since the days, when in his early boyhood he went to the garret and gathered copies of the "Messenger" from the barrels, in which his parents had stored them. He said, "I read it as a boy and have been reading the 'Messenger' ever since. I would sooner give up every other paper before I parted with the 'Messenger.'" This is the first chance I have had of coming to the city and visit this wonderful building of ours." It was a great pleasure for us to conduct Mr. Wagner through the various offices occupied by our Church Boards. Incidentally he renewed his subscription for another year. His descendants (children, grandchildren and great-grandchildren) number 103.

Yellow Creek Charge, Rev. D. W. Bickler, pastor, reports the fall and winter so far has been a season of more than usual activity. Christmas Day was ushered in at St. John's Church, Loysburg, with a very well attended and interesting dawn service at 6 A. M. and closed with a splendid program at 7.30 P. M. by the S. S. St. Luke's S. S. held their Christmas service on Saturday evening, preceding. Both Schools gave fine offerings for Hoffman Orphanage. Mid-winter Communion services were held on Jan. 8th and 15th, with good attendance and large offerings for the apportionment. In connection with the other denominations we have just completed a religious census, which we are now following up with a home visitation evangelism, which we hope will result in much good. Both Church and Sunday School attendance is very much on the increase, and we

are looking forward for a blessed Easter season.

The 16th anniversary service of the W. M. S. of St. John's Church, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, was largely attended. Around the banquet table, under the direction of Miss Dora Schad, the capable president, enthusiastic reports of departmental superintendents were given. Miss Schad traced the growth of the Society from 22 at its organization to 61 at the present time. The financial returns of the first year were \$14; the present year, \$325. Every request from the Classical and Synodical Society has been met during these years. For the Mission Band Mrs. C. E. Schaeffer reported 45 members and total benevolence \$33. The annual box for the Indian children was sent before Christmas. For the Guild, Mrs. Minnie Reitz reported 30 members, all requirements met and \$76 expended. Recent statistics for the present pastorate of 10 years are: Baptisms, 401; funerals, 171; marriages, 137; confirmations, 251; sermons, 986; congregational expenses, \$68,500; benevolence, \$30,500; present membership, 572.

W. W. Fry, of New Alexandria, Pa., R. D. 2, a well-known farmer of Loyalhanna Township, who joined Grace Reformed Church, a rural Church of the Delmont Charge, Westmoreland Classis, Pittsburgh Synod (by certificate from the First Lutheran Church, of Greensburg, Pa.), during the pastorate of Rev. J. N. Bauman, 35 years ago, has the following record of service to his credit: He served as deacon 10 years, as elder for 20 years, for 12 years was financial secretary and treasurer, and recording secretary for over 20 years. He also had the honor of being chairman and treasurer of the repair and improvement committee, has been one of the trustees for 30 years, and has attended 8 meetings of the Pittsburgh Synod as Delegate Elder, and a like number of the meetings of Westmoreland Classis. He was also a member of the joint consistory of that charge for 30 years, serving as secretary for 9 years, when he resigned, and for over 25 years Mr. Fry served either as superintendent or assistant superintendent of the Sunday School. For a quarter of a century he was a teacher in the S. S., being in charge of the Young Ladies Class for a part of this time, and the remainder of the time had charge of the Adult Bible Class. He also served as S. S. treasurer for some time, and for a number of years has been temperance superintendent of the S. S. In addition to attending quite a number of district and county Sunday School Conventions, he had the pleasure of attending 2 State S. S. Conventions, one of Pennsylvania at Pittsburgh and the other one of Iowa in Iowa City. Nor did he forget to visit St. Paul's Orphans' Home at Greenville several times. Mr. Fry feels a just pride in this record, because of the confidence placed in him, which helped him to carry on these various branches of Church work. He says there is no honor in being an officer in the Church if we fold our arms and sit idly by. The honor comes from the service and the kind of service we render. And as he realized he could not render full service in the future, in all the duties committed to an elder, on Jan. 7, preceding an election of officers, Mr. Fry expressed his intention of retiring as elder, for which he gave several reasons. His request was granted, and by action of the pastor, Rev. W. S. Fisher, and the other members of the consistory, as an appreciation of his long and faithful service, he was made elder emeritus. That this honor was appreciated by the retiring elder was voiced in his timely response. For a long time Mr. Fry has been a member of the large family of subscribers to the "Reformed Church Messenger."

AMENDMENTS TO OUR PRESENT CHURCH CONSTITUTION

The following changes have been officially made to the Constitution of the Reformed Church in the United States since it was declared adopted in 1908 by the General Synod at York, Pa.:

- 1. Amendment to Article 23; declared adopted in 1920. See Min., page 349. "When any minister shall resign his charge by reason of age or incapacity for further labor, and the congregation shall be moved by affectionate regard for his person and gratitude for his ministry among them, to desire that he should continue to be associated with them in an honorary relation, they may, at a regularly called meeting, elect him as Pastor Emeritus, with or without salary, but with no pastoral authority or duty. This action shall be subject to the approval of Classis, and shall take effect upon the formal dissolution of the pastoral relation."
- 2. Amendment to Article 71; declared adopted in 1920. See Min., page 349. Add after the word "pastor" the following, "until the latter half of the Senior year of his theological course, when a charge may tender, and a student accept, a call, which, however, shall not be confirmed by a Classis, nor become effective, until after his licensure."
- 3. Amendment to Article 115; declared adopted in 1923. See Min., page 69. First sentence in this Article amended by inserting after the word "Homes" the words "Of Christian Education."
- 4. Amendment to Article 67; declared adopted in 1923. See Min., page 70. Add the following: "Within ninety days after the annual meeting of the Classes, the Consistory or Joint Consistory shall meet and act upon all matters referred to it by Classes, and immediately thereafter said action shall

be referred to the Stated Clerk of Classis."

A record of these Amendments is here provided in order that Presidents of Classes and Synods, Stated Clerks, pastors, delegate elders and others in positions of Church leadership may be able to bring up-to-date their personal copies of the Church Constitution.

—J. Rauch Stein, Stated Clerk.

BETHANY ORPHANS' HOME
Rev. C. Harry Kehm, Supt.

Dr. Kremer

We just returned from the funeral of Dr. Ellis N. Kremer. The Bethany Family, with a host of other children, loved him. His coming to the Home on Board meeting days, as well as other occasions, was always a pleasant anticipation. He was a member of the Board of Managers for 21 years, having been elected at the July meeting in 1907, succeeding Rev. Jerome Z. Gerhard. He considered it a privilege to be a member of the Board of Managers and was deeply interested in the care and development of the Home.

In a conversation with me some months ago he remarked that he thought it time to relinquish some of his work and had withdrawn from every Board, but this one, meaning the Board of Managers; and said he, "I sometimes think I should hand over my place on the Board to a younger man, but cannot make myself do it. Mr. Kehm, I just love the children."

The children at Bethany will ever remember him. They may not remember his addresses, nor all that he advised them; but they will remember his kindly interest in them and the atmosphere of cheer that he brought with him when he came.

On Thursday afternoon at 2 o'clock, the time of the funeral services in Harrisburg, the Bethany Family stood perfectly quiet for 2 minutes in honor and respect to the one whom they loved.

News of the Week

Mrs. H. W. Elson

After a stormy debate Feb. 14 the House voted \$28,000,000 to aid prohibition enforcement. The wet amendments were beaten.

Dr. Samuel F. Williams, A. M., LL.D., the nation's oldest college graduate and one of Cincinnati's most distinguished scholars, died Feb. 14 at the age of 100 years, 2 months and 12 days. He was also the oldest wearer of a Phi Beta Kappa key in the country. At the age of 99 Dr. Williams still read his Testament in the original Greek.

Broadcasting stations in 57 countries serve 90,000,000 persons with radio entertainment and information, according to a recent statement made by Bond P. Geddes, of New York, executive Vice-President of the Radio Manufacturers' Association. He said the investment in this country alone for broadcasting stations is more than \$20,000,000. \$600,000,000 was his estimate of the total amount spent in 1927 for radio products. The industry, he said, gave employment to 300,000 persons.

The new Oxford Dictionary is now complete after 70 years of labor. It cost the Oxford University Press 300,000 pounds. The dictionary will be published and presented to King George on April 19. The work was started in 1859 under the editorship of Hartley Coleridge and is the most exhaustive dictionary of the English language.

By a vote of 46 to 31 and over the protest of Senator Walsh, of Montana, the

Senate has referred the proposed "power trust" investigation to the Federal Trade Commission instead of authorizing an inquiry by a special committee of 5 Senators as proposed by Mr. Walsh.

Elihu Root, former Secretary of State, celebrated his 83rd birthday quietly at his home in New York City Feb. 15 with his 3 children. Messages of congratulations poured in during the day from his friends at home and abroad, and many floral tributes were received.

The delegates to the Pan-American Conference Joined Feb. 15 in the observance



MRS. THOMAS of Pa. and ladies of her auxiliary found them \$104 in no time. Another auxiliary in West Va. raised \$278 the same easy way. And Mrs. Seawell of Mo. raised \$10 single-handed in exactly 11 minutes.

DUSTAWAY is an amazing new invention—a fluffy mop-like pocket that slips over any broom and transforms it into a thin, flexible, washable mop in a jiffy! 13 novel features. Reaches clear under radiators, low furniture, etc. Catches and holds dust. No oil to streak. No metal to scratch. Absolutely unique. Approved by Good Housekeeping.

Test Sample Sent FREE

Test sample of DUSTAWAY sent Free for consideration of any church society on request of authorized member. A 2-minute test will show you remarkable fund-raising possibilities. We have special plan of sending DUSTAWAYS without deposit so that you don't invest a penny in advance. Send note for sample today!

GLENCO PRODUCTS COMPANY Dept. C-391 Quincy, Ill.

EARN \$25 WEEKLY SPARE TIME, writing for Newspapers and Magazines. Experience unnecessary. Copyright Book, "How to Write for Pay," Free. Press Reporting Institute, 1296 St. Louis, Mo.

Extra Profitable, Quick Selling Church Money Raiser!

The Chore Girl



Patented

Knitted pure copper, Sponge Ball for instantly cleaning pots and pans. Saves time, Labor and Cleansers. *Greatest Discovery Since Soap!* At Woolworth's, Kresge's, etc. Sells for 10 cents

Write Metal Textile Corp. Dept. 19 Orange, N. J., U.S.A.

of the 30th anniversary of the sinking of the battleship Maine in Havana Harbor. Memorial exercises were held, at which President Machado, of Cuba, and Henry P. Fletcher were the speakers.

The New York State Vehicle Commissioner has reported that 2,424 persons were killed in that State by automobiles last year. Of those killed 1,420 were pedestrians. In addition to this the report gives 85,862 persons were injured.

The Earl of Oxford and Asquith, who died at his estate near London Feb. 15, was buried with the utmost simplicity near his home according to his wish, although Westminster Abbey was offered by the Government for his burial. A simple service was held at the parish Church at Sutton Courtney, his home, Feb. 18. Memorial services were held Feb. 21 at Westminster Abbey. Lord Oxford, who was 76 years old, had held the Prime Ministership of Great Britain for 8 years. He was Premier during the first half of the World War and headed the Liberal Party.

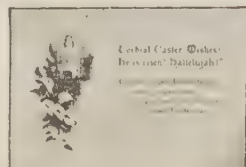
Farmington, N. H., celebrated on Feb. 16 the 116th anniversary of the birth of Jeremiah James Colbath, who, for some reason never discovered, was known for virtually the rest of his life as Henry Wil-

EASTER GREETING CARDS FOR PASTORS

No. 1133 EASTER POST CARDS

An interior of a Church with Easter lilies in the foreground. A wonderful Christian message written by a leader in the religious world is artistically lettered on the card.

Size, 3½ x 5 inches. Price per 100, complete with envelopes, \$2.50.



Publication and Sunday School Board of the Reformed Church in the United States
Fifteenth and Race Sts., Philadelphia.

son and as such became the 18th Vice-President of the United States under General Grant. He resigned from the Senate, after 18 years of service, to become Vice-President.

A bill to honor Colonel Charles A. Lindbergh by authorizing the purchase of the Lindbergh homestead at Little Falls, Minn., and the erection of a hospital there has been introduced in the House by Representative Kvale, of Minnesota. The measure would also establish a fund for scientific research in aerodynamics, plane design and aviation motors. Money for the purpose would be derived from the sale of 10,000 Lindbergh commemorative medals. Another provision has to do with the equipment of the Lindbergh Museum in St. Louis.

Speakers in New York and speakers in London addressed a joint session of English and American electrical engineers Feb. 16, half of them meeting in London and the other half in New York, but so closely connected by radiotelephone and loudspeakers that they could hear each other's applause.

Governor Jackson, of Indiana, was acquitted of the charge of conspiracy to bribe former Governor Warren T. McCray with \$10,000. He gained his release upon the defense contention that the State failed to make a case.

To save the spoken drama of America from becoming a lost art, the Drama League of America will seek a \$1,000,000 trust fund to finance a program for education and development of the art. Professor William Lyon Phelps, of Yale, is Chairman of the National Executive Committee for raising the fund.

Colonel Charles A. Lindbergh flew his Spirit of St. Louis direct from St. Louis to Albany on Feb. 29 and spoke at the Capitol in behalf of aviation legislation. The next day he flew to Boston and addressed an educational conference on the promotion of aviation.

One of the most advanced construction steps for meeting the water supply question of the Panama Canal since the waterway was built is contemplated in the annual War Department appropriation bill, now pending before Congress, through provision for a first appropriation toward building a great dam on the Chagres River at Alhajuela. It will store 22,000,000,000 cubic feet of water. It is estimated it will cost \$12,000,000 and require 5 years for completion.

The Pan-American Conference has decided that jurists representing the American Republics should meet in Washington within the next year to draft an arbitration convention.

For "characteristics of modesty and idealism and outstanding work in the teaching profession," Mrs. Evangeline Lindbergh will receive the award of a gold emblem and life membership from the National Education Association at its convention in Boston March 1. The War Department and the National Aeronautic As-

sociation are co-operating in arrangements to take Mrs. Lindbergh to Boston by plane. The presentation will be made by Dr. Joseph M. Gwinj, Superintendent of the San Francisco Public Schools and President of the Department of Superintendents of the education body.

Foster parents and private homes for homeless dependent children as against institutional homes, was the objective of a 3-day conference of the Child Welfare Committee of America, which met recently in New York City. Nearly a dozen representatives of foreign countries were among the speakers at the various sessions. Sophie Irene Loeb, President of the Committee, made the welcome address.

Permission for their missionaries to waive their right to American protection as American nationals, and thereby enable themselves to live outside of protected foreign concessions in China and other foreign countries, has been sought from the State Department by the Methodist Episcopal Board of Foreign Missions, it has been announced. It is noted that other missionary groups have taken the same action, and still others are expected to follow. The petition is the result of the situation which developed in China a year ago, it was said, when missionaries "were practically compelled to leave their stations on advice of American consuls."

The total value of all live stock in the United States is figured to be approximately \$5,596,922,000 as of Jan. 1, 1928, an increase of \$518,504,000 over previous year, according to the report from the Dairymen's League News.

Secretary of War Davis has ruled that there must be no discrimination shown in the marking of A. E. F. headstones. He has decided, in reply to a suggestion that a change should be made in the inscriptions on the headstones in American cemeteries in Europe, that equal honor should be accorded all Americans who died in France while serving in the American Expeditionary Forces.

At the last national election in Japan the right to vote was limited to taxpayers and only 3,000,000 persons were entitled to cast their ballots. Feb. 20 male citizens 25 years of age, who could read and write, and could fulfill residence qualifications, were privileged to take part in the polling, under an imperial edict. Approximately 9,000,000 voters were added to the electorate, making a total of about 12,000,000.

The 6th Pan-American Conference closed its sessions at Havana Feb. 20. According to a statement made by former Secretary of State, Charles Evans Hughes, Pan-Americanism advanced in arbitration plan by the conference and it resulted in a stronger Latin Union.

The House has approved a bill to enable mothers and widows of war veterans buried in Europe to make a pilgrimage to American cemeteries overseas at Government expense. The widows would be restricted to those who have not remarried.

5% Serial Coupon Bonds

Sold by

**The Board of Home
Missions**

Authorized by

General Synod

**Total Issue \$500,000.00
\$250,000.00 Sold**

A Safe Investment

For Further Information Write to

**Rev. Wm. F. DeLong, D. D.,
Field Secretary**

**Schaff Building, : 1505 Race Street
Philadelphia, Pa.**

their enthusiasm by an attempt to force Jesus to become their political leader (John 6:14, 15).

I. Humanity. When Jesus saw the surging crowd, peasants and pilgrims, sick and sound, rich and poor, "He was moved with compassion toward them, because they were as sheep, not having a shepherd. Crowds have various meanings to different men. To the physical eye they all look alike, but not to the inner vision that reflects the heart and mind. Thus the politician sees votes in crowds; the merchant, customers; the manufacturer, "hands;" the general, soldiers. The significance of crowds varies with the character of the spectator. Jesus beheld the multitude with compassion. Its numbers did not thrill Him. Its enthusiasm did not beguile Him. Its superficial happiness did not deceive Him. He saw them as a flock of famishing sheep. Their needs were many and deep, and there was no shepherd to guide and feed them. They stirred His heart with pity.

There are three possible ways in which we may look upon the multitudes of humanity—Christian and pagan, civilized and savage. We may regard them as means to an end, or as people to be pitied, or as persons to be developed. These are the ways, respectively, of selfishness, of philanthropy, and of Christ.

The mercenary spirit is farthest away from Christ's, but it is still widely prevalent in Christendom. It asks, What can I get out of men for myself? It regards them as the means to some selfish end. It exploits the multitudes for the sake of personal pleasure and profit. That spirit lurks behind all the social iniquities of our times, from child-labor to the white-slave traffic. It lies at the root of false nationalism which engenders war. It animates the corrupt politician and it agitates against all social legislation.

We may also view the masses of mankind with the philanthropic eye. Philanthropy is the popular virtue of our age. It is one of the splendid by-products of Christianity, and not a word is to be said against it. Our suffering and sorrowful world needs the copious stream of gracious help that today flows into it. Let us widen its bed and deepen its flow. But let us also rea-

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Lent, March 11, 1928.

Jesus Feeds the Multitudes

Mark 6:31-44.

Golden Text: I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. John 6:35.

Lesson Outline: 1. Humanity. 2. Hunger. 3. Help.

The happenings of our lesson took place

soon after the return of the Twelve from their mission. They had worked hard for the Master and needed rest, so Jesus invited them "to accompany Him into a desert place, and rest a while."

They went from Capernaum across the sea to the quiet region on the eastern shore. But when the little vessel reached its destination the desert was swarming with people. Instead of rest, the Master found work. And at eventide He fed the multitudes with loaves and fishes. This miracle of love produced a profound impression. The amazed multitude showed

lize that there is a higher and truer philanthropy than that which pities men and provides health, houses, food, books, and clothes. Christ saw in men priceless personalities, the children of God, destined to achieve the life abundant and eternal. As Christians, we must share that vision of men. We must see them, not as "things" to be used nor as bodies to be fed and clad and housed decently, but as living souls, as personalities to be developed into Christ-likeness.

It is always easy to stir up the indignation of men against the inhuman vultures who prey upon their fellows. Nor is it hard in our day to arouse men to humane philanthropies. But it is still difficult to kindle in men, in good men even, that divine compassion which marked the ministry of Jesus. Its sublime aim is to establish the kingdom of God, where men dwell together in love and labor as sons of their Father and as brothers. Without that, all our efforts to uplift mankind are doomed to failure. Our crusades against social iniquities are insufficient, and our charities and philanthropies are inadequate to achieve the Brotherhood of Man. To turn that beautiful creed into noble deed, we need an estimate of man far exceeding the socialistic and the philanthropic. We must see men as Jesus saw them: as children of the living God and heirs of eternal life.

II. Hunger. The Lord ministered gladly to the multitude that had followed Him into the desert place. "He began to teach them many things." Thus the day wore on. Evening shadows fell, but the crowd still lingered near the Master, oblivious to the necessities of life. But the disciples became anxious. They urged Jesus to send the people away to a place where they could find food and shelter. It was a typically human situation—the desert place, the gathering darkness, hungry people, baffled disciples! It made a strong appeal to the sympathy of the Twelve, and it aroused their apprehension. They saw no other solution of the problem but to send the hungry multitude away into the gathering gloom.

A similar situation confronts us today on every side. To men of spiritual insight and yearning the world is still a desert place, in spite of its pomp and power. Large portions of it are steeped in pagan darkness; while other parts of it are blind to the light that Christ has brought and indifferent to His pleas and promises. Everywhere one sees swarming multitudes with starving hearts and famished souls. How deep and bitter and various is the hunger of man! He seeks bread for his heart, his mind, and his conscience. He needs love, truth, and righteousness to satisfy his deep longings and to sustain him in life and death.

And we are much like the disciples of old. These starving multitudes engage our sympathy, but they also fill us with apprehension. We cry, "What are five loaves and two small fishes among so many?" Our problems seem to be gigantic and the visible means for their solution are small. We see the gospel of Christ, the means of grace and the men and women of our Churches in the midst of a civilization that seems content to live its busy and brilliant life without God, hardly conscious of any hunger that science and money cannot satisfy. Many an earnest heart, in pulpit and pew, is burdened and perplexed by this "food-problem," as were the disciples of old. They said, "Send them away," for it is impossible to feed them with our scant provisions. In our despondent moods we feel like saying, Let the world go where it will. There is no use to attempt to uplift mankind. The masses do not want the food we give them. They do not even know that they are famished. And so we fold our hands and wait for the end.

III. Help. But the compassionate Master said, "Give ye them to eat." He said it to His perplexed disciples, and He still

says it to us. To the Twelve it seemed utterly impossible to feed that hungry multitude, and yet they were directed to do it. The Lord is always commanding His disciples to do the impossible. And when they trust and obey, the impossible comes to pass. Something is added to human sympathy and to small stores, and, somehow, the problem of feeding five thousand in a desert place is solved. That "something" is God, gracious and bountiful. Back of our sparse numbers and scant stores are the infinite resources of the eternal God. It is He who feeds the multitudes. He has created our appetites and hungers, and He alone can satisfy them. Some day a greater miracle will come to pass than that of feeding five thousand hungry stomachs with a few loaves and fishes. God will satisfy the soul of mankind with His love and truth. A redeemed and regenerated world will fill our hearts with gladness and praise.

That day may seem away far off to our calculations. But God's arithmetic is not like ours. The eternal years are His. What God requires of us is, not to reckon time and to calculate seasons and dispensations, but to be faithful in our ministries. Even as our human efforts depend for their success upon divine assistance, so God requires our faithful co-operation for the achievement of His gracious purposes.

The little lad with his loaves and fishes (John 6:9) represents a vast army of childhood and youth that should and could, be mustered into the service of Christ, if wiser and saner methods of recruiting and training were being used. The Twelve disciples, who arranged the multitude in a methodical way, distributed the food, and gathered the fragments, represent the adult membership of our Churches. They are saved for service. The kingdom of God needs their ministry and their money. We shall make more rapid progress when these millions of men and women in our Churches realize deeply that they are called to be fellow-workers with Christ, the almshouses and distributors of God's bounties. Then the famishing multitudes will be fed with the bread of life.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

March 11. How Can I Help Others to Follow Jesus? I Pet. 3:8-16.

To follow Jesus is the supreme thing in life. "Follow Me," were among the greatest words ever uttered by Jesus. Those words belong to Him exclusively. No other teacher or leader of men ever used them. But Jesus did. They were always upon His lips. To the fishermen by the Sea of Galilee He called, "Follow Me," and they forsook their boats and their fish and their friends and followed Jesus. To the young man who ran up to Him and asked Him what he had to do to inherit eternal life, Jesus replied, "Go sell all that thou hast and come and follow Me." Again, "if any man will come after Me, let him deny himself and take up his cross and follow me." When after the resurrection Peter received his new commission to feed the lambs and tend the sheep he inquired about John, who was standing by, "What shall this man do?" Jesus answered: "What is that to thee, follow thou Me." The thing that puts Jesus into a class by Himself is not His birth or death on the cross, nor His resurrection, but the use, with all that they imply, of the words, "Follow Me." No one before or since ever used them. And He had absolutely nothing to offer, no wealth or position or power or any of this world's emoluments. Yet the remarkable thing is that those young men of the Gospels left all and followed Him.

Now, to "follow Jesus" does not mean that we must adopt the outward habits of His life. For instance, Jesus never married; He never owned a house. He was a pilgrim preacher in Palestine. He con-



WINSTON-INTERNATIONAL
RED LETTER BIBLES

SELF-PRONOUNCING

BIBLES and TESTAMENTS that EMPHASIZE CHRIST
All the Prophetic Types and Prophecies in Old Testament and Words of Christ in New Testament are Printed in Red.

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
412 WINSTON BUILDING PHILADELPHIA

GARTSIDE'S
IRON RUST SOAP

Removes Ink, Rust, Fruit Stains, etc., from clothing, rugs, marble.

Sold by drug, department and grocery stores for 25c. Or send 30c. by mail.

Dept. R. M. 677 Preston Street, Philadelphia, Pa.

SPECIAL DISCOUNTS TO CHURCHES

BIG PROFITS
For Your Church Organization

GOTTSCALK'S

METAL SPONGE

REG. U.S. PAT. OFF.

"The Modern Dish Cloth"

—WRITE FOR FULL INFORMATION—

METAL SPONGE SALES CORPORATION

DEPT. D LEHIGH AND MASCHER STREETS PHILA.

formed to the customs of His time. There are some who think that to "follow Jesus" means to live precisely the way He lived. This is impossible for He lived in the first and we in the twentieth of the Christian Century. To follow a leader means to catch his spirit and enter into his purpose. Thus we become followers of good and great men. So when we "follow" Jesus we catch His ideals, His plans and purposes and relate and unite our lives with the same. Thus "following" Jesus becomes the supreme act of consecration and dedication of ourselves to Him.

Now, after we ourselves are true followers of Jesus, learners and disciples of His, then we must help others to follow Him. That is what the earliest followers of Jesus did. Andrew and Philip find their own kin and friends. It is remarkable how a true follower of Jesus will want others also to follow Him. This blessed relationship with Jesus cannot be selfishly enjoyed. It must be shared with others. It drives us out to win others for Christ. The true follower of Jesus immediately becomes a worker for Jesus.

Now there are several well defined ways by which this can be done.

1. **By personal conviction.** The first requisite in winning others to Christ is personal experience. "Sayest thou this of thyself, or did another tell it thee of Me?" We shall be making sorry spectacles trying to win followers for Christ if we ourselves have not tasted that the Lord is precious. We shall never win recruits to any cause in which we ourselves only half-heartedly believe. But if we are aglow and enthusiastic and persuaded, then others will come and rally with us. The contagion of conviction is irresistible. There is no authority so strong as personal experience. When Peter out of the inner depths of his own personal conviction said, "Thou art the Christ, the Son

SEVENTEENTH

Holy Land Tour

Conducted by Dr. and Mrs. Ray Allen

June 16 to Sept. 2, 1928

Belgium, Egypt, England, France, Holland, Italy, Palestine, Switzerland, Syria, Turkey

\$925, Complete. 15,000 Miles.

DR. Allen's new translation of the Gospel of Mark. Independent, clear, vivid, Oriental. Beautifully bound. \$1, postpaid. 6 copies \$5. Needed for Sunday School work.

REV. RAY ALLEN, HORNELL, N. Y.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

Ursinus College

George L. Omwake, LL. D., President
SCHOLARSHIPS NEEDED

Endowments of from \$1,000 to \$5,000 or more, establishing perpetual scholarships for aiding struggling students facing rising costs.

Three ways to found scholarships: 1. By Gift in Cash—income immediately available. 2. By Gift in Cash Under Life-annuity Contract—income applicable at death of donor. 3. By Provision in Will—endowment effective after death.

Write for booklet, "Lasting Memorials."

Rev. James M. S. Isenberg, D. D.,
Vice President

Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

WM. MANN IRVINE, PH.D., LL.D.,
President, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A.B., B.S. in Home Economics, and B.M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, J. D. President

of the living God," Jesus replied, "Upon this rock, upon this conviction of thine, I will build My Church and the gates of hell shall not prevail against it." Nothing ever can withstand personal conviction. To win others for Jesus we ourselves must have been with Jesus and must know Him whom we have believed. Then the world will listen to us and believe also.

2. **By word and work.** "Go home and tell thy friends what great things the Lord hath done for thee." "Let the redeemed of the Lord say so." Recruits are won for Jesus by oral testimony. We are His witnesses by word of mouth. We must talk to others about Jesus. We must tell them what He means to us and what He may mean to them. Many do not follow Jesus because no one has ever told them about Jesus. But our words must be supported by our works, our lips, by our lives. Sometimes our lives deny the language of our lips. Then we become hinderers instead of helpers, and men may be kept away from Jesus because our lives deny Him.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

3. **By worthy appeals.** Some appeals to follow Jesus are unworthy. Some are low and false and selfish. Sometimes all sorts of inducements are held out, which are unworthy of Jesus and of His followers. Men must not be tricked or trapped or teased into following Jesus. There must always be in every worthy appeal a note of reality, sincerity, and love for Jesus and others. The appeal must be patient, persistent, prudent, but not prudish. It ought always to be made in a dignified way. We can help others to follow Jesus by showing them the way, which leads through the study of the Bible, the habit of daily prayer, Church attendance, fellowship with Christian people, and godly living, straight to the heart of Jesus. This we should seek to do while folks are young, when their minds are open and when they are in quest of the brightest and best. Nothing in all the world can bring so much peace and joy into one's life as the endeavor to bring others to Jesus. "He that winneth souls is wise," and "they that turn many to righteousness shall shine as the stars forever and ever."

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor,

The members of First Church, Waukeasha, Wisconsin, enjoyed a very successful presentation of the play, "Golden Lotus," given by the G. M. G. at the evening service on Foreign Mission Sunday.

The secretary of the W. M. S., of Trinity Church, Hanover, Pa., writes that the work of their various missionary societies is moving splendidly. Thus far there have been two Thank-Offering services, one held by the W. M. S., at which time Miss Alliene DeChant was the speaker, and one by the G. M. G., when the girls gave the pageant, "Send Out Thy Light." The Mission Band is planning to have its service very soon.

This year the reports show an increase in Thank-Offering, in membership and in subscribers to the "Outlook of Missions." A number of the members of both the W. M. S. and the G. M. G. are reading the books in their respective reading courses.

On February 7, the annual Covered Dish Supper was held. The Synodical President, Mrs. A. S. DeChant; the Classical President, Mrs. F. Bromer; and Mrs. E. S. Sando were among the guests. There were present at this supper seventy-five members of the W. M. S. and G. M. G. On this occasion, the President of the Society, Mrs. J. Emory, was presented with a Life Mem-

EDUCATIONAL COLUMN

Cedar Crest College

of

The Reformed Church

ALLENTOWN, PENNSYLVANIA

A. B. and B. S. Degrees
accredited by

The State Department

Wholesome Home and College Life on a beautiful 70-acre campus. Department of Religious Education and Social Service especially commended by our Church Leaders.

WILLIAM F. CURTIS, Litt. D.,
President

Franklin and Marshall Academy

Lancaster Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Of forty colleges in North Carolina, Catawba's physical equipment ranks among the first ten.

There are larger faculties, but none stronger or better qualified than Catawba's staff of thirty.

Catawba is no longer a "small" college, but is rapidly approaching the necessity of limiting its student body.

Easily accessible location.

Very reasonable rates.

Write for catalog and view booklet.

bership in the General Synodical W. M. S. This W. M. S. is planning to entertain the convention of Gettysburg Classis in April.

All communications for Mrs. L. L. Anwalt, President of the W. M. S. G. S., should be addressed to her, care of W. Allen Lichtenwalner, 842 Irolo Street, Los Angeles, California, until further notice.

Many times those who arrange and participate in a program really gain even

HARTFORD A training school for the Christian ministry.

THEOLOGICAL

Scholarships and Fellowships for College graduates.

SEMINARY

Associated with it are

Hartford School of Religious Education
Training leaders in religious education.

Kennedy School of Missions
Training for foreign service.

Address

DEAN OF SEMINARY

55 Elizabeth Street

Hartford, Conn.

more enjoyment than those who are privileged to "look on" when the finished production appears. It is very doubtful whether this was the case on Feb. 14 at the Japanese Tea given by the Girls' Guild of St. John's Church, Lebanon, for the room was so artistically decorated, the playlet, "That Woman," so well given, and the tea so delicious that all who were present were most enthusiastic in their commendation. This group of girls sent a Friendship Doll to Japan. A school at Kochi received it, and as a token of appreciation sent fifty-six art cards of their school work from the first to the sixth grade. When these beautifully colored cards were pasted on black muslin, the panels thus formed, made most artistic hangings. The glow of numerous Japanese lanterns added greatly to the atmosphere.

Those who participated in the program were: Margaret Maulfair, Grace Boyer, Kathryn Hoffmeier, Kitty Swartz, Barbara Williams, Betty Schaak, Gladys Donmoyer, Mrs. Llewellyn Rothermel, Mrs. William Schaak, and Mrs. D. A. Frantz.

On the afternoon of Feb. 8, Miss Emma McCoy was hostess to the W. M. S. of Ascension Church, Norristown, Pa., at a tea in honor of Mrs. C. E. Creitz, of Reading, who was the speaker at the anniversary service held in the evening. During the afternoon, in a delightfully informal way, Mrs. Creitz told of the customs of the Japanese and Chinese, showing a number of curios gathered on her recent visit to the Orient. It will be remembered that Mrs. Creitz was one of the party who represented our Church at the 40th anniversary of North Japan and Miyagi Colleges, Sendai, Japan. Music for the afternoon was furnished by Miss Eleanor Honeyman and Miss Greta Hinkle. At the evening meeting, Miss Maud Shenkel was the soloist. In addition to Mrs. Creitz's most interesting and instructive address, there was a monologue by a Japanese factory worker, Miss Katherine Gehris, and a brief historical sketch prepared by Miss Wolford. All who were present at these gatherings felt that the anniversary was a memorable one.

BOOK REVIEWS

Holy Bible, a new edition of the self-proclaiming Bible, in the handy Brevier 16 mo, India paper, leather binding, gilt-edged. Published by the Oxford University Press, American Branch, N. Y. Price, \$6.50.

This is a popular size, with type that is really kind to the eyes. The maps are excellent. —E.

In Conference With the Best Minds. By Lorne Pierce. 272 pp. Price, \$1.75. Cokesbury Press, Nashville.

The Editor of the Publishing House of the United Church of Canada declares it to be his main purpose to "awaken and foster a sense of the dignity and imperativeness of the minister's calling. No wonder Lynn Hough says that this thoughtful book, if faithfully read, will bring to the reader "happy and productive hours," rousing those in a state of mental lethargy, and quickening the eager and alert. We have found few recent books so stimulating to a preacher. It will help you to give a full-orbed view of your task; it will cause you to read more books; it will especially assist you in meeting the intellectual problems of the ministry.

—E.

Success and You. By Nellie G. Friend. 135 pp. \$1.25. Revell, N. Y.

Dr. Cadman thinks this optimistic little book is needed as "an antidote to the puerile fancies which disseminate in young minds the false notions so frequently followed by disillusionment and cynicism." It is not mere Pollyanna pabulum; it is

a summons to make the most of the high possibilities within the humblest homes; it is therefore constructive and contagious. —E.

THE REFORMED CHURCH AT WORK (Continued from Page 2)

gether Meeting on Dec. 8th. Our Every Member Canvass next Sunday will be very much easier because we have seen the pictures."

From the First Church in Canton, Ohio, Pastor R. W. Blemker writes: "We used the slides on Dec. 9th in connection with the Every Member Canvass supper for which 80 of our men had gathered. Both lecture and slides are very helpful; some day later I shall want them again for use before the whole congregation."

Rev. S. J. Kirk, Riegelsville, Pa., briefly sums up the verdict of his people: "A fine presentation of the work of our Church," "Those present at the service last evening have a better idea of what their Reformed Church is annually doing."

From our neighboring German people, Rev. R. O. Csantos, pastor of St. Paul's Church at Milltown, N. J., sends this appreciation: "Surely the slides helped our people to understand better than they did before how the benevolent money is spent. It also brought the great need and worth of the causes to the people in a most vivid way. I am sure it will help our Every Member Canvass wonderfully."

This illustrated lecture can be secured by writing, some time in advance, to the undersigned. The only expense involved is for return postage and possible breakage or loss of slides. During the Lenten season, in connection with Stewardship Essay writing, Stewardship Acknowledgment and the customary Daily Self-Denial Offering for securing the full benevolent apportionment, the lecture can continue to be of practical and inspirational value in growing love and sympathy for Christ and that portion of His Kingdom in which we have a great desire to interest and enlist the talents of the young people now growing

**Clear Your Skin
With
Cuticura
Soap to Cleanse
Ointment to Heal
Absolutely Nothing Better**



up in our homes and Sunday Schools and so splendidly preparing to take our places when life's little day shall have declined.

—J. Rauch Stein,

Stated Clerk of General Synod,
Room 304 Schaff Building,
1505 Race St., Phila., Pa.

OBITUARY

ELDER HARVEY E. WOTRING

On Wednesday afternoon, Jan. 25th, Mr. Harvey Edgar Wotring passed peacefully into his rest. He was a faithful member of the Union congregation, Friedens Charge. He was confirmed by the late Rev. E. J. Fogel, D. D. He was a member of the Sunday School and was an officer for many years. He sang in the choir for about 25 years. He was an elder in the Church at the time of his death. Most of his life was spent on the farm, and a very successful farmer he was. He helped to organize the Neffs National Bank and served as a director. He served several terms as School Director. His friendship and faithfulness in every duty won for him a large circle of friends. The funeral services, which were conducted by Rev. T. H. Bachman, were very largely attended. His fellow consistory members acted as pall-bearers. He is survived by his widow, Eda (nee Clauss), 1 daughter, 4 sons, 1 sister and 4 brothers. The Rev. W. H. Wotring, Ph.D., D.D., of Nazareth, is one of the surviving brothers.

—T. H. B.

BRASS FURNISHINGS

ALTAR CROSSES

Solid brass. Massively constructed.

No. 1801

| | Each |
|---------------------|---------|
| 14 inches high..... | \$40.00 |
| 18 inches high..... | 47.00 |
| 24 inches high..... | 53.00 |
| 30 inches high..... | 64.00 |
| 36 inches high..... | 68.00 |
| 40 inches high..... | 122.50 |

Delivery

Extra

All prices
subject to
change with-
out notice

PULPIT LAMP

Made entirely of brass; has small base so that entire pulpit space is reserved for pastor's use.

May be adjusted to any height or angle without any light showing to annoy congregation. Finished in brown statuary bronze. Complete with chain-pull socket. 120 volt Mazda light, cord and plug. Price, \$12.00. Delivery, 25c extra.

BRASS ALTAR VASE

Fine construction.
Beautifully designed.
(Can be furnished with
or without emblem,
I. H. S.)

Per Pair

| | |
|----------------------|---------|
| 10 inches high | \$39.50 |
| 13 inches high | 52.75 |
| 16 inches high | 65.00 |

Delivery extra.

MISSAL STAND

Beautifully designed
in brass.

Revolving top. 14x12 inches.

Price, \$42.00 each. Delivery extra.

No. 1801

PUBLICATION & S. S. BOARD OF THE
REFORMED CHURCH
Schaff Building
15th and Race Streets, - Philadelphia, Pa.



“WE”

by

**CHARLES A
LINDBERGH**

**The famous
flier's own
story of his
life and his
Transatlantic
flight**

Begins

**WEDNESDAY
FEBRUARY 29th**

exclusively in

The Evening Bulletin.
PHILADELPHIA

We recommend to the readers of "THE REFORMED CHURCH MESSENGER" that they subscribe to *The Evening Bulletin* (\$6.00 yearly; \$.50 monthly) so that their families may have the opportunity of reading "WE" by Charles A. Lindbergh, one of the best stories for boys or girls ever published.